Poems.

The Invisible Playmate	Mk. X. 49
There is a Path	"
We sing of Thee, O Lord.	"
God's Errand.	Jas. I. 2, 3
All through life I see a Cross Mk. I. 17.	Matt. XXVII. 42
Into my closet fleeing	" XXVIII. 20
I sought the Lord	" XXIII. 37
Not to Jerusalem's Palm-welcome	" XVIII. 1-5
The Master sat in a wee cot house.	"
If you are taking up	"
There is a city bright	" XVI. 25
The Temple of Fame	"
The Sure Standard — Right	Jud. VI. 14-16
O that mine eyes might closed	Matt. XXVIII. 20
God wants the boys	John I. 6
Out of my bondage.	John III. 3
Browning Paracelsus	Luke XXI. 19
" Rabbi Ben Ezra	"
" Prospice Rom. XVI. 19;	Acts X. 17
" "[illegible] [illegible]"	Dan. X. 18 f
Arnold "[illegible]"	Rom. I. 1
Campbell: "Magdalen"	I J. III. 3
Cowper. Where is the blessedness?	Phil. I. 6
Brooks. Our Souls are tethered	Rom. VI. 16
Babcock. This is my Father's world	Mark I. 1
Bradt's. "'Tis not for man to trifle"	Mark I. 17
Jesus of the Scars	Rom. I. 4

Jammon. If I could live to God.

The Morning Light is Breaking	Luke I. 1
Weary are we – India	"
"Not in thy name thy prayer"	II Sam. IV. 7
"God's Best"	I Cor XII, 31
As once toward heaven	I Cor. II. 2
There is no unbelief	Eph I, 18
"Upon the white sea sand"	"
The Night has a 1000 eyes	"
Dim Woodlands – Van Stemmer	"
Tell them in deeds not words	"
You are the guest at the end of day	Eph. III, 17
More about Jesus	Act. I. 6.
My fathers sleep on the sunrise	John X, 10
A Lamb goes uncomplaining	John XIII, 34
I know a bush	"
We place thy sacred name	" XIV. 9
Have you and I today	" IV. 32

Clough. Say not the struggle.	Luke XXI. 19
Dunbar. Longing.	J. Jepson
Campbell. Magdalen	Heb. XII. 3.
Doane. Sonnet on Elliott	Matt. XVIII. 1-5
Derry Cathedral epitaph	John I. 6
Herbert. A Happy Life	Gal. V. 1
Goethe – Earnestness	Eph. IV. 13
Arnold. Obermann Once More	Jer. XIX. 15
Edgerton. I have no creed	I Cor. XV. 14

Kipling.	
Tomlinson	I John I. 8
The Young Recruit is	John XVI. 33
That Day	"
Mother o' Mine	Luke XXI, 19
The Explorer	Matt. XXV. 44
Kingsley, Clear & Cool.	II P. III. 13 f
" Ford. fight are not'	Rom. XII. 11
Kilmer, a Holy Child	I Cor I. 28
" The Kings of the Earth	"
Kennedy - When J. came to B.	Mark I. 37
King. Ugo Bassi	Matt XVI, 24
Lowell. I do not fear the	Rom. VI. 16
Lowell Then I said with Death.	I Tim. I. 7
Melville on Lincoln's Death	Isa. V. 20
Kafeir's Sonnet on Prayer	Mk. V. 37.
Symonds These things shall be	Mk. I. 1.
Smith. Lord Christ came walking	Mk I. 37
Reese. A door cracks loose	I Cor. XII. 31
Sill - Opportunity	Sat. in Committee.
" The Fool's Prayer	Matt. XXII. 29
Gilder. "If J C is a Man."	Mk X. 49
Trench on Prayer	L. XVIII. 1
Punch on Livingstone	Acts I. 8.
Rossetti. None other Lamb	Acts IV. 12
Shipman. The Corps Commanded	I K. XIX. 11-13
Skrine, Rank by Rank	"
Temple Woe the fond	Isa. V. 20

Hymns "[illegible]."	Acts XVII.21
" "Lo as some ship.	John XIV.3
Leonard. The Prayer of Self	II Tim. IV.7
Thompson The Hound of Heaven	Matt. XXIII.37
Van Stremer. From Woodlands	Matt. VI.28
Shelley Ozymandias	John IV.32
Tennyson Wages, John XIV.6;	John I.6.
Wrdth. The World is too much	Mark I.37
Longfellow	John XX.27
Sharp. I have a life with Christ	" XX.24–29
Lathbury. Children of Yesterday	Gal. II.20.
Lanier The Crystal Christ	John VI.68.
" The Marshes of Glynn	Phil. I.6
Whitman The learned astronomer	Eph. I.18
Whittier O Beauty	John XX.27
Ingalls. Opportunity	Rev. III.8
Coan. The Fisherwoman's Song	Matt. XXVIII
Julia Richman.	II Cor. XIII.10
Father. I do not ask	John XVII.4
When I look back	"
Come to my, Come to me, O my Lord.	Matt. XX.24f.
Right I lie	I J. V.4
O tender Shepherd	Rev. III.20
Tennyson Ring Out all Shapes	"
Well to suffer is divine	Rev. VII.14
Lord Christ came walking	Rev. XXI.27
The only demon that walks an–	Rom. I.1
Open the Door	Rom. I.4

"If I have eaten my morsel alone"— Job.31:17
The patriarch spoke in scorn;
What would he think of the Church,
Were he shown Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries have sped;
Millions are perishing; we have bread;
But we eat our morsel alone.

"Ever of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
'Give us, give us your living Bread;'
Yet we eat our morsel alone.

"Freely, as ye have received, so give,'
He bade, Who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them Bread,
If we eat our morsel alone?

—Dr. Alexander, Primate of Ir

When, passing southward, I may [illegible] cross the lin
Between the Arctic and Atlantic oceans,
I may not tell by any tests of mine,
By any startling signs or strange commoti
Across my track.
But if the days grow sweeter one by one,
And e'en the ice-bergs melt their hardene
And sailors linger, basking in the sun,
I know I must have made the change of pla
Some distance back.

When answering timidly the Master's call,
I passed the bourne of life in coming to
When, in my love for Him, I gave up all,
The very moment when I thought I knew Hi
I cannot tell.
But as unceasingly I feel His love,
As this cold heart is melted to o'erflowi
As now, so clear, the light shines from ab
I wonder at the change, but press on, knowi
That all is well.

The strings of camels come in single
file,
Bearing their burdens o'er the deser
sand;
Swiftly the boats go plying on the Nil
The needs of men are met on every
hand,
But still I wait
The messenger of God, he cometh late.

I see a cloud of dust rise in the plain,
The measured tread of troops falls o
my ear,
The soldier comes, the empire to maint
Bringing the pomp of war, the reign
of fear.
But still I wait
The messenger of peace, he cometh late.

They set me looking o'er the desert
drear
Where broods the darkness as the
deepest night.
From many a mosque there comes the call
to prayer.
I hear no voice that calls on Christ
for light.
But still I wait
The messenger of Christ, he cometh late

For a Boy

God who created me
Nimble and light of limb,
To run, to ride, to swim;
Not when the sense is dim,
But now from the heart of joy,
I would remember Him;
Take the thanks of a boy.

Jesus, King and Lord,
Whose are my foes to fight,
Gird me with Thy sword,
Swift and sharp and bright.
Thee would I serve if I might;
And conquer if I can,
From day-dawn till night,
Take the strength of a man.

Spirit of Love and Truth,
Breathing in grosser clay,
The light and flame of youth,
Delight of men in the fray,
Wisdom in strength's decay;
From pain, strife, wrong, to be free,
This best gift I pray,
Take my spirit to Thee.

—Henry Charles Beeching

MY PRAYER

Lord of my life, henceforth I bear
The name of Christian everywhere;
And all observing eyes shall see
Such Christ as is revealed in me.
In trade, or play, my every word
Will shame or glorify my Lord:
Each act, each generosity,
Will point to Thee unwittingly.
Therefore, O Christ, my spirit claim,
And make me worthy of Thy name.

—Dr. Robert Freeman.

"MY HOME IS GOD."

"At that day ye shall KNOW that I am in My Father, and ye in Me, and I in you."—*John* xiv. 20.

* * *

Hebrews xii. 22.

"MY Home is God Himself;" *Christ* brought me there,
I laid me down within His mighty arms;
He took me up, and safe from all alarms,
He bore me "where no foot but His hath trod,"
Within the holiest at Home with God,
And bade me dwell in Him, rejoicing there.
O Holy Place! O Home Divinely fair!
And I, God's little one, abiding there.

John xiv. 6.

"My Home is God Himself;" it *was* not so!
A long, long road I travelled night and day,
And sought to find within *myself* some way,
Aught I could do, or feel to bring me near;
Self effort failed, and I was filled with fear,
And then I found *Christ* was the Only Way
That I must come to Him and in Him stay,
And God had told me so.

1 Peter iii. 18.

"My Home is God Himself;" but oh the cost
That Christ hath paid to bring my spirit there:
His own dear life and all He held most fair,
He laid it down for me that I might come,
And dwell for evermore with Him at Home—
At Home in God, and safe none otherwhere!
O happy Place! O Home Divinely fair!
You too may come and dwell, rejoicing there.
You ask what *I* have paid? 'Twas nought but this,
I lost my loathsome life and took up His;
And now God's *free*, FREE grace is all my boast,
Not mine, but *His* the cost

Romans vii. 24, and viii. 1.

My Home is God Himself ;" erewhiles I dwelt
Within *myself*, a *straitened* drear abode,
And found no liberty to walk God's road,
Bound down by what I saw, or thought, or felt.
God broke me down, and left a ruined place,
But ere I sought the fulness of His grace,
I tried with tears to build it up again ;
I failed, and then God's message came so plain—
"Come forth from all thou art, and dwell in *Me*,
Seek not what thou canst do, or feel, or be,
Lay down thy life, take *Me* instead of thee."
And then I found *God* was my place to dwell,
My Home was God.

Colossians iii. 3 and 4.

How far to travel there? 'Tis just *this* far :
Let God convince thee fully what thou art,
Till thou dost cleave to *Christ* in self despair,
That *He* may bear thee to thy Father's heart,
And thou must lose thyself in coming there.
Made one with Him in His most precious death,
Loosed by His blood, and quickened by His breath,
I stand in Him before the Father's throne,
Accepted in the well-Beloved Son,
And so from self,—from self to Christ *alone ;*
'Tis just *so far.*

Psalm xci.

And now "my Home is God," and sheltered there,
GOD meets the trials of my earthly life,
GOD compasses me round from storm and strife,
GOD takes the burden of my daily care.
O wondrous Place! O Home Divinely fair!
And I, God's little one, safe hidden there.
Lord, as I dwell in Thee and Thou in me,
So make me dead to everything but *Thee ;*
That as I rest within my Home most fair,
My soul may evermore and only see
My God in everything and everywhere ;
MY HOME IS GOD.

September, 1899. F. BROOK

Ah Aryan land, blest, blest is she!
  A magic might is in her name;
  Unrivalled stands her ancient fame;
And we, her sons, thrice blessed are we!

Hail, happy omens! presaging
  The goal of all my country's woes,—
  Pledge that from out her travail-throes
A new and glorious birth shall spring.

Yea, at the end of pregnant strife,
  Enthroned as guru of the earth,
  This land of Hind shall teach the worth
Of Christian faith and Christian life.

When shall these longings be sufficed
  That stir my spirit night and day?
  When shall I see my country lay
Her homage at the feet of Christ?—

Yea, how behold that blissful day
  When all her prophets' mystic lore
  And all her ancient wisdom's store
Shall own His consummating sway?

Now soul and body, mind and will,
  Honour and name, my wealth, my all,
  Brethren and kindred, great and small,
I yield, Thy purpose to fulfil.

Of all I have, oh Saviour sweet,—
  All gifts, all skill, all thoughts of mine,—
  A living garland I entwine,
And offer at Thy lotus feet.

1862-1919 Narayan Vaman Tilak.

THE PRESENCE OF JESUS

By Marianne Farningham

He does not seem to answer
All my prayers,
Nor always lift the burden
Of my cares;
And He has called me often
Into night,
And in the time of battle
Made me fight.
Yet if I know Him near me,
All is well;
The comfort of His presence,
Who can tell?

What if I miss my comrades
On the way?
He never will forsake me
All the day;
And though I find the pathway
Steep and long,
And weary of the journey,
He is strong.
So strong that I can rest me
In His love,
And see as in a forecast
Heaven above.

Whatever life may bring me,
I am sure,
The comfort of His presence
Will endure;
There may be gloomy valleys,
Wind-swept heights,
Weird noises in the shadows,
Broken lights;
But I will fear no evil,
Christ will be
A Guide, a Friend, a Saviour—
All to me.

Presb. Record, Canada
Sept 1942

For the Christian Observer. March 18. 31

CHRIST AND HIS CHURCH.

(Written for the present Foreign Mission crisis by Mary Hoge Wardlaw).

"It was no savage foe
Who dealt this cruel blow,
Threatening My purposes with direful end.
An adversary's scorn
And malice can be borne,
But it was thou, My own, My trusted friend."
(Psalm 55:12 and 41:9).

"Lord, from what woeful wars
Came these most grievous scars,
Marring Thy hands, Thy blessed, healing hands?"
"These wounds I bore away,
Friend, from thy house, the day
Thou didst—indifferent—slight My last commands.
(Zechariah 13:16).

"Where is My glorious Church
From wrinkles free, no smirch
Blotting the bridal beauty of her face?
Her head in shame is bowed;
A dark and deadly cloud
Bedims her radiance, veils her royal grace."
(Ephesians 5:27).

Ah, Christ, Thy Church repents
Her base indifference.
She cannot thus her loving Lord betray.
She heeds the call, "Awake!
Dust from thy garments shake;
Self's mighty shackles break;
Thy God's salvation show the world today."
(Isaiah 52:1, 2, 10).

Miami, Fla.

Hymn for Those in Service

Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
O hear us when we cry to thee
For those in peril on the sea.

Creator, who dost from above
Behold thy sons with eyes of love,
Giving them courage to endure,
And hearts whose aims are high and pure;
O stretch thou forth thy mighty hand
O'er those in peril on the land.

Lord, guide and guard the men who fly
Through the great reaches of the sky;
Aloft in solitudes of space,
Sustain them with thy saving grace;
O hearken to our fervent prayer
For those in peril in the air.

O God of light and love and power,
Be with our men in danger's hour;
In perils oft, against the foe,
Companion them where'er they go;
And may they ever raise to thee
Glad hymns from air and land and sea.

"But Thee, but Thee, O S
But Thee O poet's Poet,
But Thee O man's best Ma
O perfect Life in perfec
Of all men's Comrade, Se
What *if* or *yet*, what mol
What least defect or sha
What rumor, tattled by a
Of inference loose, what
Even in torture's grasp,
Oh, what amiss may I for
Jesus, good Paragon, Tho

I Sought The Lord

I sought the Lord,and afterward
He moved my soul to seek him,see
It was not I that found,O savior
No, I was found of Thee.

Thou didst reach forth Thy hand
I walked and sank not on the sto
'Twas not so much that I on Thee
As Thou, dear Lord, on me.

I find, I walk, I love, but O th
Of love is but my answer,Lord, t
For Thou wert long beforehand wi
Always Thou lovedst me. (An

"But Thee, but Thee, O S
But Thee O poet's Poet,
But Thee O man's best Ma
O perfect Life in perfec
Of all men's Comrade, Se
What *if* or *yet*, what mol
What least defect or sha
What rumor, tattled by a
Of inference loose, what
Even in torture's grasp,
Oh, what amiss may I for
Jesus, good Paragon, Tho

There is no broken heart like hear
For loved one's sin;
The fall of our ideal ever wakes
The death within.

Andthis was Thine, is Thine, O Fathe
In triple power,
Thy boundless love with vision pi
Beheld that hour.

Forbid that I should add to Thy d
One drop of woe,
But grant me for myself to gather
Its overflow.

Thy tears in dark Gethsemane o'er
Their limits' brim,
Help me to lift those fallen dro
And live for him.

"If it is right, there is no other way!"
Brave words to speak, and braver still to live;
A flag to guide the battle of each day,
A motto that will peace and courage give.

"If it is right, there is no other way!"
Wise words, that clear the tangles from the brain;
Pleasure may whisper, doubt may urge delay,
And self may argue, but it speaks in vain.

"If it is right, there is no other way!"
This is the voice of God, the call of truth;
Happy the man who hears it to obey,
And follows upward, onward, from his youth.

Priscilla Leonard

What was their tale of some
    Looking, I think, upon
One with a fate, and sworn
    One who was fettered

Round him a robe, for sham
    Ate with empoisonment
He thro' it all was to his
    Desperate patience of

. . . .

So even I, and with a pang
    So even I, and with a
Yearn for the sign, O Chri
    Faint for the flaming

. . . .

Ah what a hope! and when a
    Stops the heart beati
Inly my spirit to his sile
    Faints till she finds

Ah but not yet he took me from my prison,
Left me a little while, nor left for
Bade as one buried, bade as one arisen
Suffer with men and like a man be st

There is no grief of man can hold s
As this of Thine;
Our human sorrows cannot nearly tou
Thy pain divine.

They suffer most that most have pow
And Thine, we know,
Is measureless by aught in heaven a
Or earth below.

There is no bleeding like the spiri
The pierced soul;
There are no tear-drops like the dr
From hearts not whole.

My Savior's Hands

A pair of little hands I see,
Two chubby infant hands so wee
Clutching sweet Mary's face in glee

Two boyish hands, sturdy and brown,
Holding the plane in Nazareth town
In Joseph's shop as the sun goes down

Two hands of a youth, older grown,
Folded in prayer by a rugged stone
Out on the hill top, all alone.

A young man's hands, toil marked & strong,
Seeking to aid in the restless throng
The helpless victims of sin and wrong

Two tired hands neath the olive tree.
In the garden of grey Gethsemane
Clasped for my sins in agony.

Two hands outstretched on a cross of wood,
From cruel nail wounds red with blood,
Bringing a lost world back to God.

O hands of my Crucified Christ divine
Take into Thine own these hands of mine,
And teach them to serve with a love like Thine.

Bell Mona Menzies

Christ in the Universe.

With this ambiguous earth His dealings have
been told us, these abide:
The signal to a maid, the human birth
The lesson, and the young man, crucified.
But not a star of all
The innumerable host of stars has heard
How He administered this terrestrial ball.
Our race have kept their Lord's entrusted word,
Of His earth visiting feet
None knows the secret, cherished, perilous,
The terrible, shamefast, frightened, whispered, sweet
Heart-shattering secret of His way with us.
No planet knows that this -
Our wayside planet, carrying land or wave,
Love and life multiplied, and pain & bliss
Bears as chief treasure one forsaken grave.
Nor in our little day
May His devices with the heavens be guessed
His pilgrimage to thread the Milky Way
Or His bestowals there be manifest

But in the eternities
Doubtless we shall compare together, hear
A million alien Gospels, in what guise
He trod the Pleiades, the Lyre, the Bear.
Oh, be prepared my soul!
To read the inconceivable, to scan
The million forms of God those stars unroll
When in our turn, we show to them a Man -
Alice Meynell -

The Peace of Dives

The Word came down to Dives in torment where
he lay,
"Our world is full of wickedness, My children
maim and slay
And the Saint and Seer and Prophet
Can make no better of it
Than to sanctify & prophesy, and pray."
So Dives bound the world in irrefragable peace.
"With gold and fear and hate
I have harnessed state to state
And with hate & gold & fear their hates are tied ...
And behold all earth is laid
In the peace which I have made!

If I could Choose.

I would not dare though it were offered me
To plan my lot for but a single day
So sure am I that all my life would be
Marked with a blot in token of my sway
But were it granted me this day to choose
One shining bead from the world's jewelled string
Fame & fortune I would quick refuse
To grasp a richer & more costly thing—
With this brave talisman upon my breast
I would be ruler of my rebel soul
To own this gem is to command the rest
It is the Kohinoor called Self-control,
It is the wicket gate to broad estates
To peaceful slopes & mountains blue & fair
Calm-browed Content beyond its border waits
And here Love sits in the sunshine there
So, friends, if my poor love could have its way
And blossom in blessing on each soul
This is the very prayer that I should pray
Grant to men's lives the power of Self Control
Given me by Mrs. John Kings.

But all the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account
All instincts immature,
All purposes unsure
That weighed not as his work, yet swelled the man's account.

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke thro' language and escaped;
All I could never be
All, men ignored in me
This I was worth to God whose wheel the pitcher shaped.

Ay, note that Potter's wheel,
That metaphor; and feel
Why time spins fast, why passive lies our clay,—
Thou to whom fools propound,
When the wine makes its round,
"Since life fleets, all is change; the Past gone,
Seize today."

Fool, all that is at all,
Lasts ever, past recall,
Earth changes, but thy soul and God stand sure;
What entered into thee
That was, is, and shall be:
Time's wheel runs back or stops; Potter & clay endure.

He fixed thee mid this dance
Of plastic circumstance,
This Present, thou, forsooth, wouldst fain arrest:
Machinery just meant
To give thy soul its bent,
Try thee & turn thee forth, sufficiently impressed.

What though the earlier grooves
That ran the laughing loves
Around thy base, no longer pause and press?
What, though about thy rim,
Scull things in order grim,
Grow out, in graver mood, obey the sterner
stress?

Look not thou down but up!
To uses of a cup.
The festal board, lamp's flash and trumpet's peal,
The new wine's foaming flow.
The Master's lips a-glow!
Thou, heaven's consummate cup, what needst thou with earth's wheel?

But I need now as then,
Thee God, who mouldest men;
And since not even while the whirl was worst
Did I - to the wheel of life
With shapes and colours rife
Bound dizzily, - mistake my end, to slake Thy thirst,

So, take and use Thy work,
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim:
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain
Strive, and hold cheap the strain
Learn nor account the pang; dare, never grudge
the throe!

The Congreg

THE average ch
sung most ofte
of the scores of hym
ably be surprised t
hymns is this. It h
hymnals, and has r
used at millions of
churches of various
greatest mind since
but it is deeply d
Pasteur repeated it

O Saving Victi
The gate of
Our foes press
Thine aid su
—CH

Only Through Me!

Only through Me!.. The clear,high
call comes pealing
Above the thunders of the battle-
plain; -
Only through Me can Life's red
wounds find healing;
Only through Me shall earth have
peace again.

Only through Me! Love's might,all
might transcending,
Alone can draw the poison fangs
of hate.
Yours the beginning. Mine a nobler
ending -
Peace upon earth,and man regenerate!

Only through Me can come the great
awakening!
Wrong cannot right the wrongs that
Wrong hath done;
Only through Me, all other gods
forsaking,
Can ye attain the heights that
must be won.

Over

Can we not rise to such height
of glory?
Shall this vast sorrow spend itself in vain?
Shall future ages tell the woeful
story -
Christ by his own was crucified
again?

John Oxenham.

"Is your face turned toward me, father?"
Eyes that were sealed to daylight opened in the dark.
Closing at twilight, waking with the morn
They knew not what it was. No single spark
Or glimmer in the room. Frightened, forlorn
The boy moved restless, and the father said
"Lie still and sleep again". "Father" he cried,
"Is your face turned toward me?" And the dear head
Pillowed asleep in peace, no longer tried
To look the dark through, for the answered "Yes"
Brought calm assurance, banishing all fear.
O Father turn Thy Face towards me, and bless
Each darkest hour - knowing Thou art near
I will not try dark things to comprehend
Nor shall my heart in sorrows darkness fear,
But rest on Thee, my Father and my Friend

W C Hoare.

Lord what a change within us one short hour spent in thy presence will prevail to make?
What heavy burdens from our bosoms take, what parched grounds refresh as with a shower!
We kneel and all around us seems to lower; we rise and all, the distant and the near, stands forth in sunny outline brave and clear; we kneel how weak, we rise how full of power.
Why therefore should we do ourselves this wrong, or others that we are not always strong. That we are ever overborne with care;
That we should ever weak or heartless be, anxious or troubled, when with us is prayer, and joy and strength and courage are with Thee.

"I have entirely consecrated my life to the Savior's work, by denying myself, and taking up my cross & doing whatsoever He wants me to do. My spiritual gifts consist of the grace of God, the precious one of His eternal presence in my heart, mind, soul & body. Being baptized fully & completely with the Holy Spirit, the Holy Ghost & Comforter, I have also received power of speech and utterance, with clear enunciation. I am prepared with it and the sustaining power of the omnipotent, omniscient and omnipresent, pure & holy Jehovah, to do His good will wherever I go. My intellectual abilities consist of a higher English collegiate education. Am a graduate of the oldest dental college in the world. This knowledge I could use successfully in the relief & cure of pain when in the work. My physical health is good & strong. I can endure hardship cheerfully. Being patient under trials & difficulties, I believe I am ordained & consecrated by God and His Holy Son to be set apart for this Holy work. I feel I am fully qualified to enter the work you may require of me".

uses R ~~of dark things~~.12 The word which he uses for tribulation is derived from the verb θλιβω, to press (as grapes). The Vulgate uses the word from which "tribulation" is derived. "Tribulation" was the act of separation of grain from the husk, and the metaphor was caught up by some Christian writer, as Paul had used the metaphor of pressing the grapes, to indicate the separation in men by tribulations, threshings or pressings; "of whatever in them was light, trivial and poor from the solid and the true." (Trench, *On the Study of Words*, p. 49 f.) As George Wither wrote in the seventeenth century:

"Till from the straw the flail the corn doth beat,
Until the chaff be purgèd from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great affliction touch,
If worth be found, their worth is not so much,
Because like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out of us our vain affections:
Till those corruptions which do misbecome us
Are by Thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away;
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire:
But then we shall; and that is my desire."

And so also Michael Angelo:

"As when, O Lady mine, with chiselled touch
The stone unhewn and cold,
Becomes the living mould.
The more the marble wastes, the more the statue grows;
So if the working of my soul be such
That good is but evolved by Time's dread blows,
The vile shell day by day
Falls like superfluous flesh away.
Oh! Take whatever bonds my spirit knows:
And Reason, Virtue, Power, within me lay."

Several days later Hugh was at Kutztown, Pennsylvania, at the school located there. A lecture in the evening obliged him to have his meeting at seven in the morning. During the day he had some time for quiet meditation, and the life that had been steadily deepening found expression in this deed of consecration, written on the back of the White Cross pledge already referred to, found after his death.

"KUTZTOWN, PA., NOV. 16, '95.

"'Just as I am,—Thy love unknown
Has broken every barrier down;
Now to be Thine, yea Thine alone
O Lamb of God, I come, I come.'

"This 16th day of November, 1895, I, Hugh McA. Beaver, do of my own free will, give myself, all that I am and have, entirely, unreservedly and unqualifiedly to Him, whom having not seen I love, on whom, though now I see Him not, I believe. Bought with a price, I give myself to Him who at the cost of His own blood purchased me. Now committing myself to Him who is able to guard me from stumbling and to set me before the presence of His glory without blemish in exceeding joy, I trust myself to Him, for all things, to be used as He shall see fit where He shall see fit. Sealed by the Holy Spirit, filled with the peace of God that passeth understanding, to Him be all glory, world without end. Amen.

"HUGH MCA. BEAVER.

"Jan. 19, '96, Phil. 4:19."

Mrs. J.E. Williams after Jack's death in Nanking

We all keep quiet,but there is great anxiety in our hearts-not for our own lives so much as for the innocent, helpless people whom we love so dearly

"Blindfolded and alone we stand
With unknown thresholds on each hand,
The darkness deepens as we grope,
Afraid to fear, afraid to hope;
Yet this one thing we learn to know-
Each day more surely as we go,
That doors are open, ways are made,
Burdens lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil."

Spring has come,and the sky is blue. The violets are blooming, sweet and fragrant under the South Wall,and my bulbs tucked away last November are full of buds. We trust God,and go on with our work. China is worth all we can do for her."

The statement is from the pen of M. Andre Tardieu, one time High Commissioner of France to the United States, and French Plenipotentiary at the Peace Conference:

This war, conducted by Germany with a systematic cruelty, with the intention openly declared by the head of her military staff in the memorandum of February, 1918, of exterminating the French race and of annihilating French industry, has cost France one million four hundred thousand dead, and eighty hundred thousand maimed men, three million wounded, two hundred billion francs, and increased our budget for 1914 to 1920 from four to twenty-one millions, our debt from thirty-five to two hundred and thirty billions; destroyed six hundred thousand houses, three million hectares (about seven and one-half million acres) of cultivated land, five thousand kilometers (about three thousand miles) of railroads, thirty-nine thousand kilometers (about twenty-four thousand miles) of road, eleven thousand five hundred factories that produced ninety-four per cent of our linen thread, eighty-three per cent of our cast iron, seventy per cent of our sugar, sixty per cent of our electrical energy; mines that represented fifty-five per cent of our coal and ninety per cent of our ore. These figures reveal the harm voluntarily done to France by Germany.

None other Lamb, none other Nam
None other Hope in heaven or
None other Hiding place from g
None beside Thee!

My faith burns low, my hope bu
Only my heart's desire cries
By the deep thunder of its wan
Cries out to Thee!

Lord, Thou art Life, though I
Love's Fire Thou art, however
Nor heaven have I, nor place t
Nor home, but Thee.

The three ghosts on the lonesome road
   Spoke each to one another
"Whence came that stain about your mouth
   No lifted hand may cover?"
"From eating of forbidden fruit,
   Brother, my brother."

The three ghosts on the sunless road
   Spoke each to one another
"Whence came that red burn on your foot
   No dust or ash may cover?"
"I stamped a neighbor's hearth flame out,
   Brother, my brother."

The three ghosts on the windless road
   Spoke each to one another
"Whence came that blood upon your hand
   No other hand may cover?"
"From breaking of a woman's heart,
   Brother, my brother."

"Yet on the earth clean men we walked
   Glutton and thief and lover;
White flesh and fair it hid our stains
   That no man might discover"
Naked the soul goes up to God
   Brother, my brother.

Ed "Our Isolation" We gaze out wistfully through the windows of our isolation, we call and signal to each other across the severing spaces, but we cannot penetrate the barriers of personality to the real self who dwells captive there. Each of us must live his truest life in solitude, aloof and apart from his kind. Bost Chr, Jan 29.03

"The great mortal combat between human life
And each human soul must be single. The strife
None can share,—though by all its results may be known:
When the soul arms for battle she goes forth alone."
—LYTTON.

"As once toward heaven my face was set,
I came unto a way where two ways met ;
One led to Paradise and one away.
And fearful of myself I should stray,
I paused that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
'This path of calm and solitude
Surely must lead to heaven,' I cried
In joyous mood ;
'Yon rugged one, so rough for weary feet,
The footpath of the world's too busy street,
Can never be the narrow way of life'.
But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's, so bowed my head
And followed where He led."

In a county town in Scotland some years ago a large congregation came together in the open air one week day afternoon to hear a celebrated preacher. People came from the country side, and amongst them was a county magistrate on horseback. All went well for a little time, when the peace of the meeting was threatened by the antics of a drunken man. This was borne with for some time: at last the magistrate beckoned to the keeper of the little county jail to take the fellow and lock him up. The man looked serious and replied, "I canna do that before he is tried"

"Oh, just take him and lock the door and unlock it at the same instant; we can at least secure peace for the rest of the service."

So "drunken Davie,' as he was called, was marched off to prison.

The congregation dispersed at length, and in the evening the jailer made no secret of what he had done. The boys soon gathered round the grated window and hailed the prisoner:

"Come oot, come oot, Davie, ye're no lockit up; come oot."

"I ken the soun' o' some o'ye, and when I am at liberty ye shall suffer for these jeers, ye rascals."

Still they repeated the fact "Ye're no lockit up." At length all was quiet, and poor Davie slept on the stone floor of his prison. In the morning he awoke sober and sad. The prison door fronted the east, and a streak of light between the door and the door stall revealed the fact that no bar kept the prisoner in. Instantly his hand was on the door—he opened it and was at large.

"Upon the white sea sand
There sat a pilgrim band,
Telling the losses that their lives h
While evening waned away
From breezy cliff and bay,
And the strong tides went out with we
One spoke with quivering lip
Of a fair freighted ship
With all his household, to the deep
But one had wilder woe
For a fair face, long ago
Lost in the darker depths of a great
There were some who mourned their
With a most loving ruth
For the brave hopes and memories eve
And one upon the West
Turned an eye that would not rest
For far-off hills whereon its joy ha
Some talked of vanished gold,

Some of proud honors told.
Some spake of friends who were thei
And one of a green grave
Beside a foreign wave,
That made him sit so lonely on the s
But when their tales were done,
There spake among them one,
A stranger, seeming from all sorrow
'Sad losses ye have met,
But mine is heavier yet,
For the believing heart has gone f
"Then alas!" those pilgrims sa
" For the living and the dead,
For life's deep shadows and the hea
For the wrecks of land and sea
But, however it came to thee,
Thine, brother, is life's last and
For the believing heart has go
Ah! the believing heart has g

"The heart has reasons which the reason does not know. It is the heart that feels God, not the reason. There are truths that are felt, and there are truths that are proved, for we know truth not only by reason but by the intuitive conviction which may be called the heart. The primary truths are not demonstrable, and yet our knowledge of them is none the less certain. Principles are felt; prepositions are proved. Truths may be above reason and yet not be contrary to reason." (Pascal, "Thoughts")

"If e'er when faith had fallen asleep
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the godless deep.

"A warmth within the breast would melt
The freezing reason's colder part
And like a man in wrath, the heart
Stood up and answered, 'I have felt.'" (Tennyson "In Memoriam")

"I do not attend church any more. I formerly did, but stopped because I saw too much hypocrisy and I refused to be a hypocrite myself, so I think you can trust my word."

"You do not regard yourself as justified in refusing to do the good which your knowledge of medicine enables you to do because yours, of all professions, perhaps because of its very nobility, has so many charlatans and quacks in it. You would not think of pleading this hypocrisy as a reason why you should refuse to be a doctor and as a doctor to go good in the world and alleviate human suffering."

THE DEMONSTRATION OF THE SPIRIT.

"*Not by strength of argument, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, I came to receive and bear witness of the truth;* BUT BY BEING SECRETLY REACHED BY THIS LIFE. *For when I came into the silent assemblies of God's people,* I FELT A SECRET POWER AMONGST THEM WHICH TOUCHED MY HEART; AND AS I GAVE WAY UNTO IT, I FOUND THE EVIL WEAKENING IN ME, AND THE GOOD RAISED UP; *and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might find myself perfectly redeemed.*"

—ROBERT BARCLAY.

The Heart
Beecher.

"No form of intellectual action, however comprehensive, however acute, and however brilliant, will satisfy the heart. So long as it is mere intellect, it will either jar with the heart or kill it outright. 'The head scoffs and the heart sighs,' said Middleton. The only thing to prevent this besetting sin of the head, is to keep it habitually in an atmosphere of love and reverence."

AN ENEMY IS AT US
WHO HAS NO DALLI

"LET ALL COMPLAISA
TO THE DAY'S CM
THIS IS THE TIME F
LEST THE FLAG FA

"THIS IS NO TIME F

BLOW UP THE TRUM
LEST ALL FAIR HOPE
THE VISION PERIS

"LET ALL COMPLAISANT ME
NEVER A DAY HAD STER
THIS IS NO TEST WHERE A
NOR YET A GAME WHERE

"THIS IS NO TIME FOR WA
NOR YET FOR CEDING F
THE SHADOW AND THE SHAM
AND THERE REMAINS BU

"THIS IS NO TIME FOR CR
FOR STUNT AND SCHEME

The Prayer of Self.

BY PRISCILLA LEONARD.

One knelt within a world of care
And sin, and lifted up his prayer:
"I ask Thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, and daily food,
For life prolonged and filled with good;
I praise Thee for Thy gifts received,
For sins forgiven and pains relieved,
For near and dear ones spared and blessed,
For prospered toil, and promised rest;
This prayer I make in His great name
Who for my soul's salvation came."

But as he prayed, lo! at his side
Stood the thorn-crowned Christ, and sighed
"O blind disciple,—came I then
To bless the selfishness of men?
Thou askest health, amidst the cry
Of human strain and agony;
Thou askest peace, while all around
Trouble bows thousands to the ground;
Thou askest life for thine and thee,
While others die; thou thankest Me
For gifts, for pardon, and success,
For thine own narrow happiness.

"Nay; rather bow thy head and pray
That while thy brother starves to-day
Thou mayest not eat thy bread at ease;
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering, and claims thy sacrifice;
Praise not, while others weep, that thou
Hast never groaned with anguished brow;
Praise not, thy sins have pardon found,
While others sink, in darkness drowned.
Canst thou give thanks, while others sigh,
Outcast and lost, curse God and die?

"Not in My name thy prayer was made,
Not for My sake thy praises paid.
My gift is sacrifice; My blood
Was shed for human brotherhood,
And till thy brother's woe is thine
Thy heart-beat knows no throb of mine.
Come, leave thy selfish hopes, and see
Thy birthright of humanity!
Shun sorrow not; be brave to bear
The world's dark weight of sin and care;
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live."

A Story by General Miles

The following, told by a writer in the Denver *Post*, will be of interest:

"In asking General Miles to tell me stories of individual bravery that had come under his notice in battle, he said he believed the most 'abandoned courage' he ever saw was displayed by a young colonel. The regiment was marching into battle, the band was playing, and the step was quick and courageous. Shells began bursting among the men, and four or five would drop at a time. Still they marched quickly; but the shells fell thicker and the men began to move more slowly. Faster and faster the fire burst on them, and the soldiers halted. Suddenly there dashed out of the smoke the young colonel, and riding in front he swung his sword, and yelled, 'Move up; what's the matter with you? Do you want to live forever?' "

"Soul, rule thyself. On passion, deed, desire,
Lay thou the laws of thy deliberate will.
Stand at thy chosen post, faith's sentinel;
Learn to endure. Thine the reward
Of those who make living light their lord,
Clothed with celestial steel, these walk secure,
Masters, not slaves." SYMONDS.

"The Vine from every li
Is it the poorer for tl
The drunkard and the wa
Are they the richer for
Measure thy life by los
Not by the wine drunk,l
For love's strength sta
And whoso suffers most
  God said to Man and
And by thy travail,thou
Not, by thy ease or ple
Or glory of this life l
How poor were earth if
If all its struggling s
Were swept away,and all
If this were such a hea
As some have dreamed of
Nay,we were fashioned n
In this world, howsoeve
And what we win and hol

HE TOUCHED HER HANDS

My hands were filled with many things,
Which I did precious hold,
As any treasure of a king's,
Silver, or gems, or gold.
The Master came, and touched my hands
The scars were in His own.
And at His feet my treasures sweet,
Fell shattered one by one;
"I must have empty hands," said He,
"Wherewith to work My works through thee.'

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did oft'times soil,
And render little worth—
The Master came, and touched my hands,
And crimson were His own.
And when amazed, on mine I gazed
Lo, every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work My works through thee."

The Meeting Place

The daylight has faded over the sea,
The shadows are gathering heavily,
The waters are moaning drearily,
And there is no haven in sight for me;
Only a black wild angry heaven;
Only a rolling, moaning sea;
And a small weak bark by the tempest driven
Hither and thither helplessly.
For I am alone on this moaning sea;
Alone alone on the wide, wild sea!
Only God stands by in the dark by me,
But His silence is worse to bear than the moan
Of the dreary waters that will not stay;
And I am alone - ay *worse* than alone,
For God stands by and has nothing to say!
And death is creeping over to me
Creeping across the bitter black sea, -
Creeping into the boat with me!
And he will sink the small weak bark,
And I shall float on in the dreary dark
Dead, dead on the wide, wild sea;
A dead face up to the cruel sky,
Dead eyes that had wearied sore for the light;
A dead hand floating helplessly,

Tired with hoarse roaring through all the night.
This is what thou shalt see, O God!
From thy warm, bright home beyond the cloud;
Thou deniedst me light tho' it overflowed,
And there was not room for it all in heaven;
Thou deniedst one ray unto me, O God!
By the windy storm and tempest driven;
Thou shalt look on my lost face, God, and see,
What it was to die in the dark for me!
But I cannot reach Him with this wild cry;
I cannot reach Him with this poor hand;
Peaceful He dwells in the peaceful land,
And the smile on His face is untouched by me
Only another eternity lost,
Only another poor soul gone down,
Far out at sea while He smileth on!
The songs of heaven are loud and sweet,
And thrill His heart with joy; it is meet
That He should not catch the far off moan
Of another soul, undone, undone!
Here we part, O God!
Thou to thy life and light
To the home where thy dear ones gather to Thee,
I to my Death and Night,
A lost thing with nothing to do with Thee;

Drifting drearily out to sea
Thou hast stood by me through my long despair,
Thou hast shut from Thee my feeble prayer;
Let me pass, O Lord.

II

Through the darkness over the sea
A voice came calling – calling to me, –
A gentle voice through the angry night,
And I thought "Some one else is out to-night,
Out out, on the wide, cold sea;
Can it be any one seeking me?"
So I answered as well as I could from my place,
Tho' the wind & rain were beating my face;
And through the darkness over the sea –
Still the voice came calling, calling to me;
Nearer and nearer it came to me,
And one came into the boat from the sea.
The wind fell low round my little bark
As a wounded hand touched mine in the dark,
And a weary head on my breast was laid;
And a trembling voice as of one whom pain
Had done to death in a whisper said
"I had nowhere else to lay my head."

III

And it was Thee that He came to me;

I had spoken against Him bitterly,
As of one who sat smiling on in heaven, –
  Smiling and resting peacefully;
While I was perishing tempest driven;
  But I saw then that He came to me,
Through the deep waters struggling out,
Wherein standing or foothold found He none;
The wild wind beating about His face,
Fainting and sinking in that dark place;
He had been weary and far from home,
Struggling, forsaken, alone – alone!

So out in the night on the wild, wild sea,
  When the wind was beating drearily
  And the waters were moaning wearily
I met with Him who had died for me.
B. M.

Despised and Rejected

My sun has set, I dwell
In darkness as a dead man out of sight;
And none remains, not one that I should tell
To him mine evil plight
This bitter night.
I will make fast my door
That hollow friends may trouble me no more.

"Friend open To Me" - Who is this that calls?
Nay, I am deaf as are my walls:
Cease crying for I will not hear
Thy cry of hope or fear.
Others were dear,
Others forsook me: what art thou indeed
That I should heed
Thy lamentable need?
Hungry should feed,
Or stranger lodge thee here?

"Friend, My Feet bleed.
Open thy door to Me and comfort Me."
I will not open, trouble me no more.
Go on thy way footsore
I will not rise and open unto thee.

"Then is it nothing to thee? Open, see
Who stands to plead with thee

Open, lest I should pass thee by, and thou
One day entreat My Face
And howl for grace,
And I be deaf as thou art now.
Open to Me".

Then I cried out upon him: Cease
Leave me in peace:
Fear not that I should crave
Aught thou mayst have.
Leave me in peace, yea trouble me no more,
Lest I arise and chase thee from my door.
What, shall I not be let
Alone, that thou dost vex me yet.

But all night long that voice spake urgently:
"Open to Me"
Still harping in mine ears,
"Rise, let Me in"
Pleading with tears:
"Open to Me that I may come to thee"
While the dew dropped, while the dark hours were cold:
"My Feet bleed. See My Face,
See My Hands bleed that bring thee grace,
My Heart doth bleed for thee
Open to Me."

So till the break of day:
Then died away
That voice, in silence as of sorrow;
Then footsteps echoing like a sigh
Passed me by,
Lingering footsteps slow to pass.
On the morrow
I saw upon the grass
Each footprint marked in blood, and on my door
The mark of blood forevermore.

I must go on

My hand is put unto the plow
The wind blows cold
The sluggard leaves the sod unturned
Nor cares that, in the time of harvest
He must beg.

But I have seen the Plowman
Spite of wind and snow,
Plow an unbending furrow
To the end
And, ceaseless in this toil
Break up the fallow ground.

And through the mist and murk
Of unpropitious days,
Lay up in store the summer's golden harvest joy,
That Ploughman is the Master of My Soul.
Therefore in spite of storm and stress,
Like Him, I must go on!.

These things shall be! a loftier race
Than e'er the world has known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air

Nation with nation, land with land,
Unarmed shall live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity

Man shall love man with heart so pure
And fervent as the young-eyed throng
Who chant their heavenly psalms before
God's face with undiscordant song.

New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise

There shall be no more sin, nor shame
Though pain & passion may not die
For man shall be at one with God
In bonds of firm necessity

The night is ended & the morning nears;
Awake, look up, I hear the gathering sound
Of coming cycles, like an ocean round;
I see the glory of a thousand years
Lightening from bound to bound

The hour is come again: the world-wide voice
Of God shall cry into the ears of time;
Scorners shall seek, and saints shall welcome Him
And know the ancient presence, & rejoice
As in the days of prime.

And they that dwell apart shall know each other,
And they that hymn their solemn songs alone
Shall hear far voices mingling with their own,
And understand the utterance of a brother
In every tongue and tone.

That note shall soar from every living heart;
That endless note shall never die away.
God, only God, today as yesterday
Thou art from everlasting & thou art
Forever and for ay.

Fredk. Tennyson

Hope.

I faint, O Father, and I call to thee —
A weakling child, a famished soul in stress;
Take thou my hand, & may I feel the press
Of thine own hand to lead & comfort me.

Far from thy fruitful path I long have trod,
Through the bleak chaos of the world's desire,
Where hearts with stifled hope may not aspire
To share the guidance of a gracious God.

Where broken wrecks on the lone shore are strewn,
Where vagrant souls grope blindly on the way,
Where tired, faltering feet in anguish stray,
And black & changeless night envelops noon.

How bright at first the painted prospect seemed!
How swiftly did my hungry feet pursue
The rosy phantom which hath changed its hue,
And left instead an aimlessness undreamed.

From out the falseness & the wanton sin

Of that which leaves with smiling pleasantness,
I look to Thee, O Master, in distress,
And feel there is a kindlier hope within.
W. M. Griffin

He came to the desert of London town
Grey miles long:
He wandered up & he wandered down
Singing a quiet song.
He came to the desert of London town
Mirk miles broad
He wandered up & he wandered down
Ever alone with God
There were thousands & thousands of human kind
In this desert of brick & stone
But some were deaf & some were blind,
And he was there alone.
At length the good hour came; he died
As he had lived, alone:
He was not missed from the desert wide,
Perhaps he was found at the Throne
Jas. Thomson on Wm Blake

As we wax older on this earth
 Till many a toy that charmed us seems
Empty of beauty, stripped of worth
 And mean as dust & dead as dreams, –
For gauds that perished, shows that passed,
 Some recompense the Fates have sent:
Thrice lovelier shine the things that last
 The things that are more excellent.

To dress, to call, to dine, to break
 No canon of the social code
The little laws that lacqueys make
 The futile decalogue of mode
How many a soul for these things lives
 With pious passion, grave intent!
While Nature careless handed gives
 The things that are more excellent

The grace of friendship, – mind and heart
 Linked with their fellow heart & mind,
The gains of science, gifts of art;
 The sense of oneness with our kind:

The thirst to know and understand.
A large and liberal discontent -
These are the goods in life's rich hand,
The things that are more excellent
Wm. Watson

It is one of the saddest, if not one of the most comforting, things in life, that when people have caught a glimpse of the best, the second-best can never again content them. If they have once -- be it only for a moment -- warn the best robe and sat down to the feast, they will never more really enjoy the husks of the far country; even though the citizens of that country prepare the same with their most delicate arts, and serve them up on gold plate. Unwise men do not consider this, and fools do not understand it; so that the former find out too late that their souls must be starved to death for lack of that better thing which they once so carelessly threw away; while the latter enjoy their husky diet in peace, unknowing that there is any better thing at all. Edna Donovan - Concerning Isabel Carnaby

I ask no heaven till earth be Thine
Nor glory-crown while work of mine
Remaineth here: when earth shall shine among the stars
Her sins wiped out, her captives free
Her voice a music unto Thee,
For crown, new work give Thou to me.
Lord, here am I.

Second Day of Creation

This world I deem
But a beautiful dream
Of shadows that are not what they
   seem,
When visions rise
Giving dim surmise
Of the things which shall meet our
   waking eyes.

Arm of the Lord,
Creating Word, Whose glory the silent
   skies record,
Where stands Thy Name
In scrolls of flame,
On the firmament's high shadowing
   frame.

I gaze o'erhead
Where Thy hand hath spread
For the waters of heaven their
   crystal bed,
And stored the dew
In its deeps of blue,
Which the fires of the sun come
   tempered through.

Softly they shine
Through that pure shrine,
As beneath the veil of Thy flesh
   divine
Beams forth the light
That were else too bright
For the feebleness of a sinner's
   sight.

And such I deem
The world will seem,
When we waken from life's mysterious
   dream,
And burst the shell
Where our spirits dwell
In their wondrous ante-natal shell.

I gaze aloof
At the tissued roof,
Where time and space are the warp
   and woof,
Which the King of Kings
Like a curtain flings
O'er the dreadfulness of eternal
   things.

A tapestried tent,
To shade us meant,
From the bare everlasting firmament,
Where the blaze of the skies
Comes soft to the eyes
Through a veil of mystical imageries.

But if I could see,
As in truth they be,
The glories that encircle me,
I should lightly hold
This tissued fold,
With its marvelous curtain of blue and gold.

For soon the whole,
Like a parched scroll,
Shall before my amazed eyes uproll,
And without a screen,
At one burst be seen
The Presence in which I have always been.

Thomas Whytehead M.A.
Poems. Published by Daldy, Isbister & Co.
56 Ludgate Hill. London

O, who shall bear
The blinding glare
Of the Majesty that shall meet
us there?
What eye may gaze
On the unveiled blaze
Of the light-girdled throne of
the Ancient of Days?

Christ us aid!
Himself be our Shade,
That in that dread day we be not
dismayed!

Thomas Whytehead, M.A.

From a little book of poems by
Whytehead published by Dalby,
Isbister & Co.,56 Ludgate Hill,
London.

When that our gentle Lord was born
And cradled in the hay
There rode three wise men from the ea
Three rich wise men were they -
All in the starry night they came
Their homage gifts to pay.

They got them down from camel-back,
The cattle shed before,
And in the darkness vainly sought
A great latch on the door.
"Ho! this is strange," quoth Balthaza
"Aye strange," quoth Melchior.

Quoth Gaspar, "I can find no hasp:
Well hidden is the lock."
"The door," quoth Melchior, "is stout
And fast, our skill to mock"
Quoth Balthazar, "The little King
Might wake, we dare not knock."

The three wise men they sat them down
To wait for morning dawn,
The cunning wards of that old door
They thought and marvelled on:
Quoth they, "No gate in all the East
Hath bar bolts tighter drawn."

Anow there came a little lad
With lambskins for the King.
He had no key, he raised no latch,
He touched no hidden spring
But gently pushed the silent door
And open it gave swing.

"A miracle! a miracle!"
Cried out the wise men three:
"A little child hath solved the locks
That could not opened be"
In wonder spoke the shepherd lad
"It hath no locks," quoth he.

George M. P. Baird

Turn back O Man, forswear thy foolish ways.
Old now is Earth, and none may count her days.
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim
"Turn back O Man, forswear thy foolish ways!"
Earth might be fair and all men glad and wise,
Age after age their tragic empires rise.
Built while they dream, and in that dreaming weep.
Would man but wake from out his haunted sleep
Earth might be fair and all men glad and wise,
Earth shall be fair, and all her people one,
Nor till that hour shall God's whole will be done.
Now, even now, once more from earth to sky
Peals forth in joy man's old undaunted cry
"Earth shall be fair, and all her folk be one!"

Clifford Bax

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound
His strength the more is.
No lion can him fright,
He'll with a giant fight
But he will have the right
To be a pilgrim.

Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labor night and day
To be a pilgrim.
Amen.

J Bunyan, 1628-1688,

Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead;

To the light that hath no evening,
   That knows nor moon nor sun,
The light so new and golden,
   The light that is but one.

O happy, holy portion,
   Refection for the blest,
True vision of true beauty,
   Sweet cure of all distrest!
Strive,man,to win that glory;
   Toil, man, to gain that light;
Send hope before to grasp it,
   Till hope be lost in sight.

And now we fight the battle,
   But then shall wear the crown
Of full and everlasting
   And passionless renown;
And He Whom now we trust in,
   Shall then be seen and known,
And they that know and see Him,
   Shall have Him for their own.

I have the hope within me
   To comfort and to bless!
Shall I ever win the prize itself?
   O tell me, tell me, yes!
Exult,O dust and ashes!
   The Lord shall be thy part;
His only, His forever,
   Thou shalt be and thou art!

"Lord, when I am weary with toiling
And burdensome seem Thy commands,
If my load should lead to complaining
Lord, show me Thy hands -
Thy nail-pierced hands -
Thy cross-torn hands -
My Saviour, show me Thy hands!

"Christ, if ever my footsteps falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet -
Thy bleeding feet -
Thy nail-scarred feet -
My Jesus, show me Thy feet!

"O GOD, DARE I SHOW THEE
MY HANDS AND MY FEET?"

The Secret

"I met God in the morning
When my day was at its best,
And His presence came like sunrise
Like a glory in my breast.

"All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive th
Brought us peace and rest.

"Then I thought of other mornings,
With keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

"So I think I know the secret
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day!"
-- Ralph S.Cushman.

"My hill top isn't half as high
As once it seemed to be,
Nor are the views as lovely
As the ones I used to see:
And sometimes all the sky comes dow
Until I think I'll smother:
Perhaps I've lingered here too long-
I'll climb up to another."
-- Ralph S.Cushman

THE CRYP

Beneath the edifice th
Whose minarets attra
Whose portals to the p
Abides another one.

The heartbeat of the c
To jar the heavy sil
Nor low amen of acolyt
Nor bells that ring

Unsought, undreamed,sa
Who with a lantern
To find the buried ar
On which the walls

M

It seemeth such a little way to
Across to that strange country
And yet not strange, for it has
The home of those of whom I am
They make it seem familiar and

As journeying friends bring dis

And so to me there is no sting
And so the grave has lost its v
It is but crossing with abated
And white set face, a little st
To find the loved ones waiting
More beautiful, more precious t

" What is the best a friend can be
To any soul, to you or me?"

Not only shelter, comfort, rest—
Inmost refreshment unexpressed;
Not only a beloved guide
To thread life's labyrinth at our side,
Or with love's torch lead on before;
Though these be much, there yet is more.

" The best friend is an atmosphere
Warm with all inspirations dear,
Wherein we breathe the large, free breath
Of life that hath no taint of death.
Our friend is an unconscious part
Of every true beat of our heart;
A strength, a growth, whence we derive
God's health, that keeps the world alive.

" Can friend lose friend? Believe it not!
The tissue whereof life is wrought,
Weaving the separate into one,
Nor end hath, nor beginning; spun
From subtle threads of destiny,
Finer than thought of man can see.
God takes not back his gifts divine;
While thy soul lives, thy friend is thine."

" Each soul whispers to herself: 'Twere like a breach
Of reverence in a temple, could I dare
Here speak untruth, here wrong my inmost thought.
Here I grow strong and pure; here I may yield
Without shamefacedness the little brought
From out my poorer life, and stand revealed
And glad, and trusting, in the sweet and rare
And tender presence which hath filled the air."

“In Cloisters Dim,” by Charles Curtz Hahn (Burkley Printing Company, Omaha), is a little book of poems of feeling and delicacy. They seem to tell a story:

One eve I knelt in a Franciscan church,
And one I need not name beside me knelt
And prayed. The twilight cast a sacred gloom
O'er nave and chancel. Sculptured saint, and saint
In painting, shadowy, spirit-like appeared.
Her face alone shone clear and angel-like,
And, looking upward to the one red light
Which burned before the Host, a tender light
In her own face, betokened angel smiles.
The sound of childrsn chanting childhood's hymns
Of praise to Mary, floated down from stalls
Up near the holy place. Two monks in cowls
And girded with the threefold cord, before
The altar knelt in silent prayer. She, too,
Dear one, prayed, silent. Heart told heart she prayed
For me.
O, love, long since in Paradise!

This night I vigil keep and kneel alone
Where once those brothers knelt, O love, lost love!—
As, walking through fair vales of rest with Him
In sacrament adored that eve by us,
Thou lookest down upon a priest in prayer—
Rememb'ring that calm night of peace and love,
Rememb'ring him who loved, and loving, died
To all the world for thee—this night, my saint,
My loved one, pray for him who knelt with thee!

The second poem, entitled “After Many Years,” may be accepted as a sequel. We give a part of it:

The peace of God has come to me at last!
  At peace, I kneel before the sacred throne.
At peace, at last! Through stormy days I've passed,
  But through the storm I've come unto my own.

The sun shines brighter 'gainst the convent walls;
  The green of trees is greener in the wood;
The flowers bloom brighter, and it seems as if
  Thro' all the world there shines a beam of good.

The joy of peace! the joy of peace! By me,
  The seeking one, is found in cloisters dim.
The path I've chosen is apart from men,
  And with the angels I now walk with Him.

Written by an old man both of whose eyes
were removed by Dr. P. C. Jameson, Brooklyn

I can see as well as ever, in my dreams
Then my sight was never better, so it seems:
But awaking, I'm reminded
That I am for all time blinded.
So let me dream.

Toward the sleep that knows no waking,
Now my steps are ever taking -
Steps that quicken in their pace,
As they near my resting place.
There let me rest.

Rest in peace, if not forever,
Then to rise to fresh endeavor,
In some realm of spirit life,
Freed from passion, freed from strife.
I know not which.

But this thought brings me no fear,
For my faith is strong and clear,
That be it life or be it rest,
That which will be, will be best.
And I'm content.

Content indeed, I've had my share

Of this world's blessing, grief and care:
And when my summons comes to join
The countless myriads, who have gone,
I will be ready

The day Thou gavest ,Lord,is ended,
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall hallow now our rest

We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun,that bids us rest, is waking
Our brethren'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it,Lord;Thy throne shall never,
Like earth's proud empires,pass away;
But stand, and rule, and grow for ever
Till all Thy creatures own Thy

sway.

J. Ellenton

When Jesus came to Golgotha they
hanged Him on a tree,
They drove great nails through
hands and feet and made a Calvary
They crowned Him with a crown of
thorns, red were His wounds and
deep,
For those were crude and cruel days,
and human flesh was cheap.

When Jesus came to Birmingham they
simply passed Him by
They never hurt a hair of Him, they
only let Him die.
For men had grown more tender, and
they could not give Him pain,
They only just passed down the
street and left Him in the rain.

Still Jesus cried, "Forgive them,
for they know not what they do,"
And still it rained the winter rain
that drenched Him through and
through.
The crowds went home and left the
streets without a soul to see,
And Jesus crouched against a wall
and cried for Calvary.

Studdert Kennedy.

To the legion of the lost ones, to the cohort of the damned
To my brethren in their sorrow overseas
Sings a gentleman of England, cleanly bred, machinely crammed
And a trooper of the Empress if you please.

We have done with Hope & Honour, we are lost to Love and Truth
We are dropping down the ladder, rung by rung,
And the measure of our torment is the measure of our youth
God help us, for we knew the worst too young

Our shame is clean repentance for the crime that brought the sentence
Our pride it is to know no spur of pride.
And the curse of Reuben holds us till an alien turf enfolds us
And we die and none can tell them where we died.

We're poor little lambs who've lost their way
We're little black sheep who've gone astray
Gentlemen rankers out on the spree
Damned from here to Eternity
God ha' mercy on such as we.
Bah! Yah! Bah!

He's true to God who's true to man; wherever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun.
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their race.

James Russell Lowell.

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and the wonder that would be;
Till the war-drum throbbed no longer, and the battle flags were furled.
In the Parliament of man, the federation of the world.
Then the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.
For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."
Tennyson.

Jesus.

I would, dear Jesus, I could break
The hedge that creeds and hearsay make
And, like the first disciples be
In person led and taught by thee.

I read thy words, so strong, so sweet
I seek the footprints of thy feet;
But men so mystify the trace
I long to see thee face to face.

Wouldst thou not let me at thy side
In thee, in thee so sure confide?
Like John, upon thy breast recline
And feel thy heart make mine divine

Jno. D. Long

The Will Divine that woke a waiti
With desert cry and Calvary's cr
Had equal need on thee its power
Thou soul of passionate zeal and

O slave devout of burdening Hebr
Proud to fulfill each time-exalt
How brake the illusion of thy sw
On that meek front of calm, endu

Then flashed it on thy spirit mi
That thou hadst spurned a love t
And all the pride went down in w
Of boundless shame and boundless

What large atonement that great c
For every wounding slight, a psal
Unending worship shall the debt c
For hours of rage a life of marty

Yet in such morning glow, such vi
What chilling sense of debt or cla
O wondrous power of noble love, t
From binding Law to glorious Libe

Dream not that one hath drained th
Full pours the tide in widening st
Lift for new liberties that conque
Shatter the severing walls with p

S

GOD'S BEST.

God has His best things for the few
  That dare to stand the test;
God has His second choice for those
  Who will not have His best.

It is not always open ill
  That risks the Promised Rest;
The better, often, is the foe
  That keeps us from the best.

There's scarcely one but vaguely wants
  In some way to be blest;
'Tis not Thy blessing, Lord, I seek—
  I want Thy very best.

And others make the highest choice,
  But when by trials pressed,
They shrink, they yield, they shun the cross,
  And so they lose the best.

I want, in this short life of mine,
  As much as can be pressed
Of service true for God and man;
  Help me to be my best.

I want to stand when Christ appears
  In spotless raiment dressed;
Numbered among ~~the~~ His hidden ones,
  His holiest and best.

I want among the victor throng
  To have my name confessed;
And hear my Master say at last,
  Well done; you did your best!

Give me, O Lord, Thy highest choice;
  Let others take the rest;
Their *good things* have no charm for me,
  For I have got *Thy* best.

A Morning Watch.

A door clanks loose; the gust beats by;
The chairs grow plain about;
Upon the curving mantel high
The carved heads stand out.
The maids go down to brew and bake,
And on the dark stair make
A clatter sudden, shrill—
Lord, here am I,
Clear of the night and ready for Thy will.

All through the house come calling me
Great voices as of yore;
One of the fields, one of the sea,
One of the town before;
Immeasurable, dread and fine,
Beyond the shops' black line,
The marching East goes by—
Which shall it be;
Lord, which the road that is to Thee most nigh?

—*Lizette Woodworth Reese.*

A Neapolitan Legend.

(From the Munich Vaterland.)

OUR good Lord Jesus Christ once walked with His disciples across a stony acre, where no tree defended the wanderers against the midday sun. "If each of you," said the Lord, will take up one of these stones whenever you cross this land, the ground will soon bear rich fruits." The disciples anxious to please the Master, picked up stones as many as they could carry, and the sweat ran from their brows. St. Peter alone demurred. 'Carry stones on so hot a day? Verily not I!" quoth he; and he picked up a pebble not much larger than a hen's egg. The Lord knew it well, but said nothing. At the end of the acre was a wooded hill, and here, by the side of a murmuring stream, the Lord told His disciples to rest. "Let each place his stones before me." St. John had carried a large piece of rock, so large that only his love for the Master could give him strength to bear the burden. By the side of this stone St. Peter's pebble looked rather ridiculous, but he did not seem to mind that. He turned to the Saviour, and said, "Master, we would eat, but have no bread." "Those who work will always have bread," said the Lord, and He blessed the stones before Him. And behold, they were changed into loaves! All had bread in plenty, except Peter, whose portion fell out rather small, but he was too proud to beg of St. John. On the way back the disciples, without a reminder from Jesus, again picked up stones, and this time St. Peter carried the largest of all. At the other end of the acre flowed the Jordan, and Jesus said, "Let none do good for the sake of reward. Throw your stones into the river." Thus St. Peter fasted a whole day and learned much.

Whatever is - is best. Louis Andrews?

I know as my life grows older
And mine eyes have a clearer sight
That under each rank wrong somewhere
There lies the root of Right.
That each sorrow has its purpose
By the sorrowing oft unguessed
But as sure as the sun brings morning
Whatever is - is best

I know that each sinful action
As sure as the night brings shade,
Is somewhere, sometime punished,
Though the hour be delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is - is best.

I know there are no errors
In the great, eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,

I shall say as I look back earthward,
"Whatever is - is best."
The Sun Standard

"If it is right, there is no other way!"
Brave words to speak & braver still to live
A flag to guide the battle of each day,
A motto that will peace & courage give.

"If it is right, there is no other way"
Wise words that clear the tangle from the brain
Pleasure may whisper, doubt may urge delay
And self may argue, but it speaks in vain

"If it is right there is no other way"
This is the voice of God, the call of truth.
Happy the man who hears it to obey
And follows onward, upward from his youth
Priscilla Leonard.

In the crimson of the morning,
In the whiteness of the noon,
In the amber glory of the day's retreat;
In the midnight robed in darkness,
In the glory of the moon,
I listen for the coming of His feet.

I have heard His wearied footsteps
On the sands of Galilee,
On the temple's marble pavement
On the street,
Tired, worn with anguish,
Toiling up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster aisles of splendour,
From betwixt the cherubim,
Thro the wondering throng,

"Who has known heights and depths, shall not again
Know peace, not as the calm heart knows
Low, ivied walls, a garden close,
The old enchantment of a rose
And though he tread the humble ways of man,
He shall not speak the common tongue again.
Who has known heights, shall bear forevermore
An incommunicable thing
That hurts his heart, as if a wing
Beat the portal, challenging:
And yet, lured by the gleam his vision wore,
Who once has trodden stars seeks peace no more."
—Mary Brent Whiteside.

With motion strong and fleet,
Sounds His victor tread, approaching with a
The music of the coming of His feet.

Sandaled not with shoon of silver,
Girdled not with woven gold,
Laden not with costly gems and odors sweet,
But white winged and shod with glory in the
Tabor light of old,
I listen for the coming of His feet.

He is coming, oh, my spirit,
With His everlasting peace,
With His blessedness immortal and complete,
He is coming, oh, my spirit,
And His coming brings release,
I listen for the coming of His feet.

On a now historic day
Farragut in Mobile Bay

With his floating "walls of wood"
Toward the Southron's ramparts
stood,

Where the rebel flag in pride
All the Yankee power defied.

The "Tecumseh" in the van
Of the forts the gauntlet ran—

Till a sly torpedo's spite
Overcame her iron-clad might;

And the brave old monitor
Floated on the wave no more.

As beneath the shock it reeled—
Deep into the waters keeled—

From his 'tween-decks prison-pen
Sought escape the Captain then

Where a narrow ladder led
To the spar-deck overhead.

E'er his foot had touched a rung,
Thither too the pilot sprung.

Craven saw no chance for two:
"Pilot!" cried he, "*after you!*"

Safe the pilot reached the deck—
Lost his chief was in the wreck.

'Neath the waves of Mobile Bay
Craven's white bones rest to-day.

Where the surges rise and fall
He hath no memorial;

Yet rude Time can ne'er efface
From our history's page the trace

Of his self-forgetful deed
In that hour of tragic need.

Finer, knightlier courtesy
Ne'er was shown on land or sea!

These lines are founded on an incident of the late war. The *Tecumseh* had the lead of FARRAGUT'S squadron at Mobile Bay. Struck by a torpedo, the monitor began to sink rapidly. Lieut. Commander CRAVEN and the pilot both jumped for the ladder at the same instant, to escape from the death-trap. There was only room and time for one to pass. CRAVEN bowed away his chance for life in the quick, courteous cry—"*After you, Pilot!*"

Sailors' Magazine & Seamans Friend. Feb. 1894. C.G.S. Knight

For your help and inspiration we should like to share with you the full poem which was partly quoted by King George of England in 1940. It was written thirty years ago by Miss M. L. Haskins in her Gloucestershire home for Indian Missions in which Miss Haskins was deeply interested.

"I said to the man who stood at the Gate of the year
Give me a light that I may tread safely into the unknown.
And he replied, 'Go out into the darkness and put your hand into the hand of God.'
That shall be to you better than light—and safer than a known way.
So I went forth,
And finding the hand of God trod gladly into the night.
And He led me toward the hills and the breaking of day in the lone East.
So heart be still;
What need our little life, our human life to know, if God hath comprehension?
In all the busy strife, of things both high and low, God hideth His intention.
God knows, His will is best.
The stretch of years which winds ahead, so dim to our imperfect vision
Is clear to God. Our fears are premature; in Him all time hath full provision."

LO, I AM WITH YOU ALWAYS

Wide fields of corn along the valley spread;
The rain and dews mature the swelling vine;
I see the Lord in multiplying bread;
I see him turning water into wine;
I see him working all the works divine
He wrought when Salemward his steps were led;
The selfsame miracles around him shine;
He feeds the famished; he revives the dead;
He pours the flood of light on darkened eyes;
He chases tears, diseases, fiends away;
His throne is raised upon these orient skies;
His footstool is the pave whereon we pray.
Ah, tell me not of Christ in Paradise,
For he is all around us here today.

John Charles Earle

"In and out of houses with basket o
Up steep steps I stagger with scol
Unpleasant is the task of cleaning
Where noxious sewer gases tremblin
Scurrying on the highway, down the
Others too are hurrying, some with
But it is I who walk where the bla
My heart with its cruel weight gro
Oh Lifter-up of the trodden-down,

Am I thirsty? I dare not drink fr
Am I tired? To whom shall I my wea
Am I hungry? My little ones cry ou
How are we all from such a pittanc
The way-faring dog is thrown a por
Into my hand is tossed what the li
In soft woolen garments the other
Mine huddle together 'neath rags a
Oh Lifter-up of the trodden-down,

INTERIOR, LOOKING EAST, IONA CATHEDRAL W.M.G.

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Connecticut.
U.S.A.

Dearest E.B.S.
Isle of Iona.

I've have always been sure that
I have always owed to you every moment of happiness
on or through this island, and have
had many of those moments. After all Helen Coleman
must have known through among the Iona
eyes, those she gave to me, & through which
I sought out the Ritchies and the Island.
I do miss the Ritchies. For me the island
has lost some human treasure in their
going; but in itself the island is still the loveliest
place I know on earth, and perhaps George
MacLeod will soon seem to me the new ex-
pression of human divinity on the island —
like St. Columba.... I've not yet seen Pat, but
have talked with her and will visit
her in September. Much love
C. H.

1945.

Thessalonians
I + II Peter
Some N.T. people
Caleb. Gideon, Elijah - Adonijah
The Gospels -
N.T. Women
II Corinthians
James.
Prayer in the N.T.

Ready,,

Gospels
John
Philippians
II Timothy
Acts
Prayer in N.T.
What Christ is to me
Jesus' own Problems
Aspects of Chn. Experience
II Peter

Jonathan Edwards' Resolutions.

70 in all. Born 1703. 34 Resolutions were written before Dec. 18, 1722, 21 at one sitting. 10 at the next. All before he was 20 in 1723.

1. That I will do whatsoever I think to be most to the glory of God and my own good, profit & pleasure in the whole of my duration. To do whatever I think to be my duty and most for the good & advantage of mankind in general. So to do whatever difficulties I meet with, how many soever & how great soever.

2. To be continually endeavoring to find out some new contrivance & invention to promote the forementioned things.

5. Never to lose one moment of time, but to improve it in the most profitable way I possibly can

6. To live with all my might while I do live.

7. Never to do anything which I should be afraid to do if it were the last hour of my life.

14 Never to do anything out of revenge

16 Never to speak evil of any one, so that it shall tend to his dishonor, more or less, upon no account except for some real good.

17 That I will live so as I shall wish I had done when I come to die.

21 Never to do anything which if I

should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

28 To study the Scriptures so steadily, constantly & frequently as that I may find, and plainly perceive myself to grow in the knowledge of the same.

29 Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer which is so made that I cannot hope God will answer it

37 To enquire every night as I am going to bed, wherein I have been negligent, what sin I have committed, & wherein I have denied myself: also at the end of every week, month & year.

58 Not only to refrain from an air of dislike fretfulness & anger in conversation but to exhibit an air of love, cheerfulness & benignity

63 On the supposition that there never was to be but one individual in the world, at any one time, who was properly a complete Chtn. in all respects of a right stamp, having Chty. always shining in its true lustre, and appearing excellent and lovely, from whatever part & under whatever character viewed Resolved to act just as I would do if I strove with all my might to be that one who should live in my time

Jonathan Edwards' father - Timothy

"He always preached extemporaneously, and until he was upwards of seventy, without noting down the heads of his discourse. After that time he commonly wrote the divisions on small slips of paper; which as they occasionally appeared beyond the leaves of the Bible, that he held in his hand, his parishioners called 'Mr. Edwards' thumb papers.' Apologizing for this one day to one of his people, he remarked to him, that he found his memory beginning to fail, but that he thought his judgment as sound as ever: and this was likewise the opinion of his people till near the close of his life. He is not known to have written out but a single sermon; which was preached at the General Election in 1732, and was published. It is a solemn & faithful application of the doctrine of a general judgment to his hearers, particularly as legislators and magistrates. As he lived to within a few months of his son's decease, the latter often visited his father & preached in his desk. It was the customary remark of the people, that 'although Mr. Edwards was perhaps the more learned man, and more animated in his manner, yet Mr. Jonathan was the deeper preacher.

"His influence over his congregation was commanding, & was steadily exerted on the side of truth & righteousness. When he knew of any division among them, he went immediately to see that the parties were reconciled; and when he heard of any improper conduct on the part of any individuals, it was his uniform custom to go and reprove them. Under his preaching the gospel was attended with a regular, uniform efficacy, & in frequent instances with revivals of religion; yet no record is preserved of the actual admissions to the church ... During the whole of his ministry, he was regarded by his people with great respect and affection; no symptoms of dissatisfaction having been manifested by them for 63 years"

pp. 17.18

Of Jonathan:

Even while a boy, he began to study with his pen in his hand: not for the purpose of copying off the thoughts of others, but for the purpose of writing down, & preserving, the thoughts suggested to his own mind, from the course of study which he was pursuing. This most useful practice, he commenced in several branches of study very early, & he steadily pursued in all his studies through life. His pen appears to have been in a sense always in his hand. From this practice steadily persevered in, he derived the very great advantages of thinking continually during each period of study; of thinking accurately; of thinking connectedly; of thinking habitually, at all times; of banishing from his mind every subject which was not worthy of continued and systematic thought; of pursuing each given subject of thought as far as he was able at the happy moment when it opened spontaneously on his mind; of pursuing every such subject afterwards, in regular sequence, starting anew from the point where he had previously left off, when again it opened upon him in some new and interesting light; of preserving his best thoughts, his best associations, his best images, and then arranging them under their proper heads, ready for subsequent use; of regularly strengthening the faculty of thinking & reasoning, by constant & powerful exercise; and above all of gradually moulding himself into a thinking being — a being, who instead of regarding thinking and reasoning as labor, could find no high enjoyment but in intense, systematic & certain thought. In this view of the subject, when we remember how few students comparatively, from the want of this mental discipline, think at all; how few of those who think at all, think habitually; how few of those who think habitually, think to purpose; & how few of those who think to purpose, attain to the fulness of the measure of the stature, to which as thinking beings they might have attained; it was not, I think, be doubted that the powers in question are the principal means of the ultimate development of his mental superiority" p. 33.

Truth is "the agreement of our ideas with existence" p. 38

Ed's 70 Resolutions - before he was 20

1. Resolved to do whatever I think to be my duty & most for the good & advantage of mankind in general. Resolved so to do, whatever difficulties I meet with, how many soever & how great soever.

5 Never to lose one moment of time but to improve it in the most profitable way I possibly can

6 To live with all my might while I do live.

7 Never to do anything which I should be afraid to do, if it were the last hour of my life.

34 In narrations, never to speak anything but the pure & simple verity.

50 That I will act so as, I think I shall judge would have been best & most prudent when I come into the future world.

As to evil speaking - "that that corruption which I cannot conquer by main strength I may

Letter Cromwell to Col. Valentine Walton

York. July 5. 1644

Sir, God hath taken away your eldest Son by a cannon-shot. It brake his leg. We were necessitated to have it cut off, whereof he died.

Sir, you know my own trials this way; but the Lord supported me with this, that the Lord took him into the happiness we all pant for and live for. There is your precious child, full of glory, never to know sin or sorrow any more. He was a gallant young man exceedingly gracious. God give you His comfort. Before his death he was so full of comfort that to Frank Russel & myself he could not express it. "It was so great above his pain." This he said to us. It was indeed admirable. A little after he said, One thing lay upon his spirit. I asked him what that was? He told me it was, that God had not suffered him to be any more the executioner of His enemies. At his fall, his horse being killed with the bullet, and as I am ~~told~~ informed, three horses more, I am told he bid them, Open to the right and left that he might see the rogues run. Truly he was exceedingly beloved in the Army, of all that knew him — But few knew him for he was a precious young man, fit for God. You have cause to bless the Lord. He is a glorious Saint in Heaven; wherein you ought exceedingly to rejoice. Let this drink up your sorrow; seeing these are not feigned words to comfort you, but the thing is so real and undoubted a truth. You may do all things by the strength of Christ. Seek that and you shall easily bear your trial. Let this public mercy to the Church of God make you to forget your private sorrow. The Lord be your strength: so prays

Your truly faithful & loving brother
Oliver Cromwell.

George Bowen.

1. My first interest thru Dr. Aikman's and a then Henry W. Rankin.
2. The three great notes. Sacrifice. Mysticism, Supernatural.
3. History of the biography. Robinson. Atterbury.
4. His youth and conversion. Ap. 30, 1816. On Good Friday Ap. 3 '44
5. In Union Sem. '44-'47.
6. Appd. by Am. Bd. To India 1847. Voy. 6 mos. Rules for reading Bible.
   1. Read with unbroken attention
   2. Get something new from each verse before leaving it
   3. Exercise faith in all you read, promises, commands, threatenings
   4 Self examination
   5. Seek to have your affections stirred up by it.
   6. Keep Jesus in view
   7 Read the Bible more than any other book, - more than all others. Cf. Breviary
   8 Neglect no part of Scripture
   9. See the scene
   10 Read the text abundantly
   11 Examine yourself in what you have read
   12 Converse about what you have read
   13. Turn it into prayer
   14 Obey it at once. Obey the commands. Plead the promises
7. Journal. Letters to sisters. Mind unceasing. On Mch 30. 45 writes "It came into my mind that there

was needed such a life of Paul as could not by any means be issued from any printing press. We wanted Paul himself embodied, breathing, moving and repeating before our eyes the life described in the New Testament. One of us must become Paul himself.

On Jan 25 '48 "I want to have Christ walking about the streets of Bombay as He did about those of Jerusalem and living among this people as He did among the Jews. He was emphatically the friend of the people. They were His family, His home... I want to have Jesus the Messiah in my mind's eye continually. By the grace of God I may at length learn to love. Love overcometh everything. It will be a blessed day when I feel at home in these streets & can linger in them without any desire save to continue preaching the word"

8. Letters re mode of missy. living & result. From 50 to 55 a missy. of ABCFM without salary. Supported self by teaching
9. Ten years of independent work. ED Strong
Mrs. LJ Barrows "The impression made on my mind by Mr. B. was that of a saint. I can remember no other man who so strongly impressed me as a true follower of Jesus"
10 The Bombay Guardian 1851 to 54 organ of a group. From 54-65 alone. Stopped for a year. Then Bowen from 66 to 88 when he died. Its character.

11 Re-estab. of relations with ABCFM 65-71. Then with Meth. & Bp. Taylor 71-88. Thoburn "the lamb of India". Bo's theology combined Calv. & Arm. "The doctrine of the entire dependence of the sinner or the Chtn. upon the grace of Christ for all right action, is held as strongly among the Methodists as among any other bodies. And many Meth. would doubtless be surprised to learn how strongly the doctrine of human responsibility is held among Calvinist bodies."

12 Bo's books. Jesus Victorious. Comprehensiveness & power of the Prayer.

13. Bo's death. Testimonies Feb. 4. 1888 Funeral. Dennis Osborne "Christlike character, endowed with mental gifts of the rarest kind, enriched with eminent scholarship & culture, strengthened with vigorous & constant study, & beautified by uncommon affability & geniality of manner... Christ lived in that life & shone from it at every point." The Jesus of India

14 Bo's great ideas
 1. A life like Christ's. Asceticism
 2. The real experience of Christ. Mysticism
 3. Miracle. The supernatural. His attempt

15 Was it fruitless as he thought?
Lord Kelvin

Coffin. Feb. 22. 38 "I read it completely thro'.. A biography of one of the saintliest figures of the 19th Century.. I could not put the book down. There is a fascination & a depth in this man's soul which held me in devout attention. I found myself marking the [illegible] & moving sayings of his which would serve as starting points for chapel talks... He was so far sighted & deep seeing, the former because the latter. If one wants to sum up the ~~impressions~~ interests of our student today - Biblical, social, theological Bowen is a representative figure. And what a lesson in 'apparent failure'!.. I feel strongly that every student & alumnus of the Seminary needs it. What better book to lead them to feed on the Bible! We have so much 'vestibule religion' men pointing to the door, taking their people as far as the vestibule, but no opening up of the treasures within the Father's house... Bowen's expositions are peculiarly what Christians need to grow from puerility into spiritual maturity. There is no adolescence but a 'man in Christ'... This is no volume to be read and dismissed but to be marked & turned to repeatedly."

Sir George Williams - Jan. 6. 1856. Aet. 35

The Lord be pleased to help me to form resolutions and then give me grace to keep them,

That I determine to get an alarum & when it goes off that I am out of bed before it has finished.

That I read and meditate upon a portion of God's Word every morning & spend some time in prayer.

That I strive to live more in the spirit of prayer.

That I do not parley but resist at once the various temptations which beset me.

That I resist the Devil at once, however he may come to me.

That I pray more for my dear relatives & strive for their conversion.

That I spend some time in praying for the young men at St. Paul's.

That I have certain days and times for certain things & strive to be regular and punctual.

That I strive to gain a better knowledge of the Scriptures & have Bible readings with dear Helen (his wife)

That I read these resolutions over before every ordinance day

Gurneys.

Jos. John G. at age of 18 – Questions asked each evening:

"Have I today been guarded in conversation, saying nothing inconsistent with truth, purity or charity?

Have I felt love towards my neighbor?

Have I done my part towards my own family?

Have I been temperate, free from unlawful desires, habits and anxieties?

Have I been diligent in business

Have I given full time to effectual study?

Have I admitted any other fear than that of God?

Have I passed the day in deep humility, depending constantly upon, & earnestly aspiring after, divine assistance?

Have I in everything acted to the best of my knowledge according to the will of God?

Have I worshipped Him morning & evening?

His maxim "Be a whole man to one thing at a time."

Rachel Gurney, to the Buxtons, just married;
aged 24 "I have often thought that the benefits of true silence are far too little sought after, even by those religiously disposed: and this I do not say as a Quaker, but as one who has some little experience of the necessity of having the human nature brought into subjection before God, in order to render Him acceptable worship. It is 'in the stillness of all flesh' that we must approach the Father of Spirits".

J. J. Gurney to Hannah Buxton: When we reflect on our Lord's stupendous miracles, on the fulfilment of prophecies, on the unequivocal evidence of the authenticity & inspiration of Scripture, on the blessed fruits of faith, on the internal power of the religion we profess to cleanse the heart & to bring man into true conformity to his Maker, we must acknowledge that both the outward understanding & the spiritual mind are most satisfactorily convinced that Chrty. is true" I. 322

Extracts from "Prayers Public & Private"

Abp. Edw. White Benson, p. 234

1 Not to be dilatory in commencing the day's main work

2 To neglect no work; to observe the proportions of works.

3 Not to murmur at multitude of business or shortness of time, but to buy up time all round.

4 Not to groan when the letters are brought in; not even a murmurer.

5 Not to magnify undertaken duties by seeming to suffer under them, but to treat all as liberties & gladnesses.

6 Not to call attention to crowded work or petty fatigues or trivial experiences.

Instantly to reply to temptations in thought

8 Learn how unintentionally forbidding & depressing tone & look may be if there is not inner peace.

Before censuring any one obtain from God a real love for them. Be sure that you know & that you allow all allowances which should be made. Otherwise how ineffective, how perhaps unintelligible, how perhaps provocative your best meant censure may be

Oh how well doth it make for peace to be silent about others, not to believe everything without discernment & not to go on easily telling things

11 Heal the wounds which in time past my cruel & careless hands have made.

Melt down self-important truculence of self by faith & love.

"Obedience" in secular life is strict conformity to its arrangements, as well as to rules of health, rest, kindness, which when free from temptation, our resolve on

14 Not to seek praise, gratitude, or respect or regard from superiors or equals on account of age or past service.

15 Not to feel any uneasiness when my advice or opinion is not asked or is set aside.

16 Never to let oneself be placed in favorable contrast with another.

17 To make no remarks from censure to which self satisfaction is higher; talking of self: seeming singular; hungering for conversation to turn on one self

18 To seek no favor, no compassion; to deserve not ask for tenderness

19 To bear blame rather than share or transmit it.

To endure often, even if one's innocence cannot be established without shame to another.

21 When credit for my own design or execution is given to another, not to be disturbed but to give thanks.

22 Not to let the undeserved love of others be an unpaid debt.

To give the most serious business on the first sign of obedience.

J. W. Stevens "I have come to believe that America's greatest contribution to China, greater even than her political friendship is the work of the Am. Chn. missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political & industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, that is not traceable in its origin to the Chn. missions. I have inquired among all kinds of people from all parts of China for such an activity of non Chn. origin without finding one"

Tenan Tang. "The Chinese religions, Buddhism & Taoism cover our hills with temples but do nothing for the

Psa. XIX. 8.	Doing Right.
Psa. XLII. 6.	Discouragement.
Matt XXII 29	Ye do err.
Matt. XXII. 37	God Seeking Man
Matt XXVIII. 20	The Eternal Presence
Mark V, 37	The Inner Circle.
Mark VI. 31	Come Ye apart.
Luke III. 1	The Word of God came to John
John I. 32	The Holy Spirit in John
John III. 3. 9	Can man be made new
John V. 39.	Jesus Christ the Central Theme
John VII. 46.	Never man so spake
John XV. 20	Remember
John XVI. 2	Because they have not known
John XX. 16	Jesus Christ our Master
Acts II	The Meaning of Pentecost
Rom I. 1	Christ's Mastery of Paul.
Rom I. 4	Christ's Deity.
Rom. XII. 4. 5	One Body - members of one another
Rom XII. 12	Hope
Rom XVI. 5	The Church in the House
I Cor. IV. 2	Be found Faithful
I Cor VI, 19. 20	The Chn. Doctrine of the Body
I Cor. XI. 3	The Head of Every man
I Cor. XVI. 9	Many Adversaries.
II Cor. III. 5	The Sufficiency of God.
II Cor. IV. 6	The Face of Christ.

II Cor. IV. 7.	Earthen Vessels.
I Cor. XI. 1	Not Leaders but Followers.
II Cor. V. 20	Ambassadors.
II Cor. VI. 13	Be ye Enlarged
II Cor. XII. 2	A Man in Christ
Gal. V. 25	The Holy Spirit
Gal VI. 1	Holy Spirit likeness.
Eph. IV. 20	Learning Christ
Phil. I. 6	Maintaining the True Life
Phil. II. 5	The Mind of Christ
I Thess. IV. 11	Study to be Quiet.
I & II Tim.	Paul's Letters to Ministry
II P. III, 13 f.	New Heaven Earth.
I P. II. 21	The Reminiscences of Peter
II P. III, 15	Our Beloved Brother Paul
II P. III. 13 f.	What Manner of Persons
I J. III. 1-3.	The Hope that Purifies

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Jesus and His Bible

Jesus as Man of Prayer

Jesus as a Friend

The Seminary

Baltimore Seminary

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4. Look at the adventurer
Chinese Gordon
Keith Falconer
5. The call to launch out into a bolder life
Carvin. Hocking. Martin

Talbot on the Modern Situation in "Foundations":
J.C. "has been impotent for centuries owing to the spiritual complacency of men. He has suffered every degree of patronage by intellectuals who have been interested in Him but have had no need of Him. He has been degraded by the transformation of his revolutionary disclosure into an established and conservative tradition at truce with the world and in bondage to propriety" (p. 19)

"Darest thou now O Soul
Walk out with me toward the Unknown Region
Where neither ground is for the feet, nor any
path to follow. Whitman

The Adventure of Chtn. Discipleship. Mk 8.17,18.

1. What an adventure it was at the beginning to the first disciples! To Paul! Rich young ruler.
Sal. Gone - Martin Physical. Even more moral & spiritual.

2. The adventure is same then today. Ideal & aim to restore religious state social order

a. In trusting God & praying as Jesus did. Cairns

Borchert's "The Original Jesus". Bushnell

b. In relying on spiritual power alone as Jesus nothing did. - not politics, money or organization.

∴ Daring to trust truth alone. Byron.

c. In believing in man - love & friendship

Ephraim Peabody. Patrick Murphy. - Prayer Club.

In working out Chtn. ideal & purpose of human society. Jim McClure & A. Clark

d. In foreign missions. Do [illegible] - Mm. - Nos. Prayer; Joe Cook. Most [illegible]

Carey. Livingstone. Yates [illegible] - Birm. [illegible] [illegible]

I Sam. My experience in 1887

e. In building a peaceful & united world. John Eagar

Disarmament. The League of Nations. W.R. Bowie

3. The adventure of Jesus > the adv. of war.

James - the moral equivalent

It contains many elements of Chrty and yet it is no longer Chty. That is the reason why Chrty finds so much the Chinese masses. This is why it is in danger of missing their unique opportunity, which seems to open at, say, of conquering the world"

Cairns on Hogg's title page:
"For the first time in history there appeared on earth One who absolutely trusted the Unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the absolute power of that Absolute Love and in the liberty of that Love to help Him."

Rebecca West. Black Lamb & Grey Falcon II, 713
"The service (of the Mass in an Ochrid church) was clear of the superficial ethical prescription, inspired by a superstitious regard for prosperity, which makes Western religion so often a set of by-laws tinged emotionally with smugness"

Wm. Martin on "Chinese Youth. Chty." in the

Student World – 3d q. 1933

"Chty. has lost its revolutionary power today. It was as a social revolution that Chty. first invaded the world. As a social revolution it was presented to the Chinese people by the daring and conquered them with a rapidity & force which western arms have been unable to destroy. But today Chty. no longer presents itself as a cause of the poor. It is difficult to reach the masses and to awake the villages. Chty. remains, therefore, too often a faith for the rich or at best for the intellectuals.... So it is not with an older civilization, not with the riches of the past, not with the traditions of the country, nor with already existing religions that Chty. has to contend in China. The obstacles that it encounters are within ourselves. They are part of our own civilization. We are passing these obstacles on to the Chinese, together with our ideas, at the same time as we try to preach Chty. to them

"Our Chty. today rests on an internal contradiction.

Possible adventures for 1940

Of reduced expenditure on ourselves

Of controlled speech

Not saying what we ought not

Saying what we ought

Of right thoughts - of international and inter-racial mindedness

Of prayer

Of cheerfulness & cordiality

Of more austere personal habits

Of courageous self denial

Of demanding more of ourselves & less of others

Of the Beatitudes

Of faith. Balfour Exp. Ray Baker on Bal. from Wilson. as to League at Versailles

Phil. of doubt - Phil of faith

CAISSON SONG - Artil

Over hill, over dale,
We have hit the dusty trail,
And those caissons go rollin
"Counter march, Right about.
Hear those wagon soldiers sh
While those caissons go roll

For it's "Hi! Hi! Hee!" in t
Call off your numbers loud a
And where e'er we go, you wi

That Day

It got beyond all orders an' it got beyond all 'ope
It got to shammin' wounded & retirin' from the 'alt
'Ole companies was lookin' for the nearest road to slope;
It were jest a bloomin' knockout an' our fault
Now there ain't no chorus here to give
An' there ain't no band to play
An' I wish I was dead 'fore I done what I did
Or seen what I seed that day
There was 30 dead & wounded on the ground we wouldn't keep.
No there wasn't more than 20 when the front began to go –
But Christ! along the line of flight they cut us up like sheep
An' that was all we gained by doin' so.
We was rotten 'fore we started, – we was never disciplined;
We made it out a favour if an order was obeyed
Yes every little drummer 'ad 'is rights & wrongs to mind
So we had to pay for teachin' – & we paid!
An' there ain't no chorus &c &c
"That Day"

The young recruit is 'ammered - 'e takes it very hard,
'E 'angs 'is head & mutters - 'e sulks about the yard;
'E talks o' 'cruel tyrants' - 'e'll swing for by & by
An' the others 'ears and mocks 'im, an' the boy goes orf to cry.

The young recruit is silly - 'e thinks o' suicide
'E's lost 'is gutter devil an' 'e 'aint got 'is pride
But day by day they kicks 'im which 'elps 'im on a bit
Till 'e finds 'isself one morning with a full & proper kit.

Keep away from dirtiness - keep away from mess
Don't get into doin' things rather more or less
Let's ha' done with abby nay, kneel an' kazar too,
Mind you keep your rifle an' yourself jus' so.

Our life as minister a doing. a saying.
a being. a becoming.

II Cor. III. 18. How To become a really better man

Is this a living question with us?

The peril of having an untroubled conscience

over it. Gladstone on morality & religion

The contrary peril of self consciousness & discouragement

1. A deep sense of the duty. We must believe that we must.

The Chn. life a life of change, growth. Heb VI

In what respects we ought to be becoming better men

Self control & prayerfulness. Thoughts of God & life & truth Love & tenderness. Faith & power

2 Let us believe that we can. Eleanor & the tea table

It does not matter how we have failed.

"The Vain Feathers"

Even if character seems hardened. God can unmake & remake

The power of purpose. "They can because."

But more. Accept by faith the fact of the new life

3. Let us trust the inworking God to do His part

Paul's great faith in this. Phil. I. 6 Gal. II. 20

On our side all naturalistic & simple

But on God's side, supernatural

4 Throw your will toward God & all pure & upper things

The great surrender to begin with

But by many later choices

Reading. Fiction & newspaper. Bible

Thinking. Conversation. Prayer

5. Obey. Follow light. Make changes. Cut out all wrong. Begin with some habit. Do the hard thing

6 Be watchful

See what you are doing & check it

To this end, measure by Christ

Wherein do I need to be changed

7 Have some faithful, truth-telling friends

Are there any? Could we endure them?

8. Useful & unselfish service

Forget yourself & becoming good. Clarkson & slavery. "The Master's image grown"

9. Patience & Hope

James' Epistle

The end sure. Like Stev. Rabbi Ben Ezra

II Cor. XIII, 10. I Thess. V 11. Building

1. We have here the principle of constructive building by avowed by Paul for he and urged on others as the process & purpose of life.
With what characteristic. Nice tact he urges it! Then Rom XIV, 19
A great N.T. idea. Not Paul only. I Peter II, 5-8. Jude 20. John II, 19-21

2. Any one can tear down. It is easy. It is the easy expression of some of the most powerful elements in human nature. It is universal surrender to gravity. "The Builders" Van D. & "The Wreckers" R.L.S.
1 In politics. Caucasus & China 2 Organization. Ev. All. L.M.M.
4 In reputations. Slander I Cor. VIII; Strachey "Eminent Victorians"
3 Social guarantees family 5 Our temper. "Cut out the old stuff". "Scofflaw"
4 See reactions to Jefferson, Victorian era decency to "nature". In historical judgments

3. But the great & difficult & worthy adventure is not destruction but building
2 The great eras - Brahmins - "Building Eras." Peking museum 13th Century. "The bldg. temper."
1 The great men O.T. built an altar "a city." "Jacob. Moses. Joshua. Samuel. David > Elijah tore down an altar! Michael Angelo Even Napoleon & Wellington 1557-1828
3 God the great builder. Heb. III. 4; XI. 10. I Cor. III, 9

4. And this is the Chr. ideal & principle.
Central in Christ's person & work. The corner stone I P. II, 5. Eph. II, 20
The fulfiller Matt. V. 17. The builder of a Church Matt XVI, 18
of a humanity Eph. II, 22; IV, 12, 16 "the house". Heb. III. 3.
Construe this universally & indeed. Each one hope. D.B. on Ph. I, 6
And so also central & controlling in us "Building Every Day"
(1) In our own life & character Jude 20 Body - belief - soul - business
Body keeping & building II Cor. V. 1. Guard. "temple"
An ampler spirit. "The Chambered Nautilus."
(2) In human relations & service.
The end & use of Chr. fellowship. Rom. XV. 2. II Cor. X, 8. XIII, 10
The work of the teacher. 2 service Julia Richman. Jn. Meigs
The law of 3 friendship. Rom. XIV. 19. I Th. V. 11

The law of the influence – the right use of all capacity
The test of speech & deed Eph. IV. 29
End of use of power II Cor XIII. 10. Of use of clever
acting in "The [illegible] Pictures."

(3) In the building of a new & better world.
domestic arts Commerce &
b Holding secure the good. In the past Purity – Sobriety Simplicity
c. Recovering lost values. Building the old waste
Isa. LXI, 4 The cut down forest. The Mesopotamia –
an irrigation. Loss of competition. Unity & drainage. Add. Persons & things
d Building anew. [illegible] & disintegrating of the Times
justice & equality
e. The ideal of a heavenly city built on earth
Blake on the New Jerusalem.
a. Man can do this. Doddridge on Paul. Cadman's book
Livingstone on Africa Mis. Robert Laws.

5. It is easy to overstrain metaphor but there are builders.
(1) As to foundations. I Cor. III, 10 Eph II, 20. Col. II, 7. Matt VII 24. 26
(2) As to materials I Cor. III, 11-14. Acts XX 32. Love & truth – not
controversy & malice I Tim. I, 4. I Cor VIII. 1. Noble talk
I Cor. XIV 3, 4, 26. Morley's Gladstone. De Quincey's bigger talk
No true building with paint. Jer XXII, 13 Hab. II, 12
See Napoleon's building collapse!
(3) As to the design and end – his aim. The scaffolding but
serve. Socially & individually our completeness.
"The New Age stands as yet half built." Society
Rabbi ben Ezra cf. Personally.

John XVI. 33. Rev. II, 10. Tribulation

1. The meaning of tribulation
   Grk. Grape-pressing. Latin. Flail
   Trench. For Luther's furrow
   Essential to Chn. life & character. Rev. I, 9
      Rom. V. 3.
   Education & discipline. D.G.C. Anderson. "In Mem."
      Kipling.
2. Our present time. "To try men's souls" & make them. "Coin your soul" - Westcott
   1. As to our principles. To reveal them.
      Have we any?
      The strength & power of them. Rocks
      The rest of them. Herbert "Whose conscience is his sure retreat"
      The squalor of bad ones. Jefferson "Virtue consists in Prudence, Temperance, Fortitude, Justice. To which are opposed Folly, Desire, Fear, Deceit."
      Take our stand I Cor. XVI. Daniel III. 16, 17: VI. 10
         Church flag in Navy.
   2. As to our strength of will. To test & confirm it.
      To say I will. Pro. Ho
         To duty. "So nigh is grandeur". Flave.
         Holmes - Jews at Hamadan "He stood

between us & death." "Fine linen honesty." Jno. Wanamaker "A square man who says & performs."

As to temptations, subtle sway. Jas. I. 2-4

As to circumstances, enemies, friends.

3. As to our courage.

Chinese Gordon's death

Obscure, unspectacular fidelity

3. The end of tribulation - (1) Purpose. (2) Termination

God's purpose to make us what He wants

"Right careful will my Father watch
To make the most of me
That what is mine may truly match
With His nor be a blackened patch
Upon His radiancy."

Michael Angelo "As when, O Lady mine."

See Outline - Matt. XI. 29

The end of trial. "Shall be near thy throne"

White & clean Dan XII. 10. Jas. I, 12

Those who have come - Rev. VII. 14

The Epistles of Paul to Timothy.

1. The last testament of a very great old man.
   An old man? Philem. 9. Lightfoot trans "Ambassador." cf. Eph. VI.20. How old. Bib. Com says 60. Roger Bacon called himself an old man at 53. Walter Scott at 55 "an old grey man and gyd." Walpole. cf. II Cor. XI.
   How great? of the E.O.M.
      The greatest missionary. Roland Allen
         As to message & method. cf. religion.
      The greatest Chn. Schweitzer on Gal. II.20
      The greatest man. Tolstoy. Phelps.
   His last testament.
      Authenticity
      Significance. Ruskin "Of all the prophets".
2. A glorious illustration of friendship.
   Trumbull's book & Chas. Dudley Warner
   The story of this one & its heritage
      Timothy's background
      Association with Paul.
      His kindred experience Heb. XIII.23
   Of an old man and a younger. J.J.E. and
      Walpole vs. Dr. Pheraner. H.C.T. and J.
4. Counsel to a young Chn. worker from an old experienced veteran
   To a minister. Peeks I T. II.15 Gore
   To a missy. Josiah Pratt

To all of us. Take any chapter at
  random. e.g. II Tim. II.
Some of the great issues
  Conscience
  Controversy.
    McClure – "With compassion"
    Varley on Geo. Alexander
    Jude – "Contend upon" > "for"
  Resurrection II T. II.8
  True Catholicism
  Inspiration
    of the person. Peter. Jude
    of the thought
    Of the words. C. Wright.
  Preaching – tears.
4. The light thrown on our problem of Church
  Union.
  Conception of Church   Lightfoot
  Of ministry & ordination   Streeter
    P. Brooks at Louisville.
  The problem not doctrine
    Hodge in '73. Deissmann at Lausanne

"I need thee every hour." Phil IV.19

Simplest truths & statements. but. SCA
"The Shorter - Simply to thy Cross".
Value of such a short & living word. "I need thee"
Memory can call & quicken them. Sin can
funeral. "Mother, Mother" enough without more
It goes right to the centre. "Without her nothing."
Yes, but what reality is there to it? But not
all only subjective. Cf. Tennyson to Hallam

1. I need Christ as my standard
Each of us has to have one. Crosby & St.
He shows the full possibility & duty of a man
as to character & service
The use of S. L.f. J.C. 'Would He?' Sheldon.
"Ecceman [illegible]"

2 In the effort to attain this He helps us to be
& do what we can't & no one else can help us to
be or do. but they, but for it. Begbie. And all
tender Drummond's child's locket. A Poet's cook

3 In our struggle with evil He enters with positive & elastic spiritual resources. O. Henry
Pusey & Kitchener. Lincoln Emmanuel. Proc.

4. When I am bold & believe bravely He
enters & breaks the jams, jars are free
"Do the hard thing first". Conversion is
rational psychology
5. I meet Jesus as my Saviour & Lord
that [illegible] words but [illegible] – contra
G.A. [illegible] in [illegible]

Some will demand how & why – because you
are not conscious of your desperate plight. If I
am lost I catch at the saving hand & ask later
the how.

But there is rational explanation.
1. The evil is as real & of the same kind as the
foe. Eph. VI. 12
2. Alliance with a conqueror. Cowan. "Feel me a
grasp of the conquering hand"
3. Christ alive & here. Grant in [illegible].

What then for this help
1. Accept by faith the offer
2. Live in actual dependence on Him
3. Be patient. "Go pressing [illegible]"

IN MEMORIAM.
JULIA RICHMAN.

Come all who serve the City, all who serve
The glorious golden City of our dream
With true heart-servico that can never swerve,
How faint soe'r the strength, or far the gleam:
Come sorrow proudly for our comrade passed
Into the silence: one who served indeed
In all things, even unto the least and last,
Spending herself to meet the moment's need.
Share memories of that strong, illumined face,
Keen speech, and courage springing to the test,
And all the fervor of the ancient race
That finds its longed-for East in this young West,
Be this the sum, the last word best of all:
She built her life into the city wall.

Ny Times
Nov. 15, '13

Julia Richman
Memorial Mtg. -
Principal of
a 5th Ave.
Public School

---

swept aside, discord gave place to harmony, confidence was reestablished, and progress of the best and truest kind became the order of the day. The school which Mr. Amen has left behind him as a monument of his work is a school whose prestige and position in our American educational world to-day are higher than even he could have dared hope they would be. Other factors have contributed their helpful influences, but the main factor has been Mr. Amen himself, a tireless worker, an inspiring leader, and, in the finest sense of the word, a man.

Mr. Amen was a man whom it was a rare privilege to know intimately, and whom to know was indeed to love. Bashful and modest as a child, he sometimes failed to impress upon the superficial observer his real talents and worth. Self-seeking had no part in his make-up, and it mattered little to him what others thought if only his own conscience was clear and his own conviction sure. Fortified with these weapons, he was prepared to fight and fight with all his strength for the success of the school to which he had pledged so fully his life and his talents. And yet his very modesty made him sensitive as well, and criticisms sometimes cut deeply even though they were not allowed to shake his high purpose or weaken his energy. He was sometimes criticised for burying himself in details, but he was convinced that details could not be disassociated in school management from the larger and more apparent problems, and to details he consequently devoted time and thought without stint, to the very close of his life. And it is probably well for the Academy he served that this is so. Shy though he was and constantly shrinking from publicity, he was a very mine of information and a source of untold helpfulness to those who sought his advice and guidance. To the present principal of Phillips Academy at Andover his wise counsel and friendly suggestions proved of untold value. No one could have been more sympathetic than he, and no advice could have been more timely than that which he, out of a rich experience, so fully and generously offered to those who were privileged to seek it. Exeter has lost a great leader, but we believe that his influence and the momentum which he has given to the school he loved and served so well will insure for the future continued progress and even larger success.

Isaiah XLII. 9, 10

Huntingdon Presbytery

Behold the former things are come to pass & new things do I declare: before they spring forth I tell you of them. Sing unto Jehovah a new song.

FIRST PRESBYTERIAN CHURCH
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Dr. Robert E. Speer

I John III. 1-3

The hope that purifies

President Rufus E. Clement
Atlanta University
Atlanta, Georgia

II Thess. II. 7 The mystery of iniquity.

1. The problem of wickedness & wrong in the world.
Does God care? Can God help?
The age old problem of evil. Origin. Meaning.

2. Well the problem of good is greater

3. And as to the problem of evil the atheist & the atheistic
evolutionist has no reason to be puzzled.
Evil came up from the beast.

4. But for us Christians it is a mystery as Paul calls.
Mystery over a score of times in N.T.
  1. A secret revealed Matt. XIII. 11. I Cor II. 7-16
     The mystery of God Rev. X. 7. Col. II. 2. 3.
     The mystery of Christ Eph. III. 9 Col. IV. 3
     The mystery of the Gospel Eph. VI. 19
     The mystery of God's will Eph. I. 9. 10
     The mystery of God's Kingdom Mark. IV. 11
  2. A secret still hidden
     In part. The Jews & the bringing in of the
       Gentiles Rom. XI. 25 The resurrection
       body. I Cor. XV. 51
     Altogether. Speaking in unknown tongues
       I Cor. XIV. 2 Babylon the Great. Rev. XVII. 5. 7
       And here - Iniquity or evil.

5. What is this mystery of evil
Not economic - poverty. Jews & Mr. N. Thomas

but physical. Sickness. Contra Mrs Eddy

There are phys. consequ. of evil. But the blessings - the blind. Suffering saints

No - this moral. Evil = lawlessness. Why is lawlessness a mystery? Nature's obedience

We? Why did God leave us free to do wrong?

Why did we misuse our freedom?

6. We can't answer. It is an unrevealed mystery - but we can see some moral - but compensations but what Bushnell sought for in the "Moral Uses of Dark Things."

Some not dark. Sleep. Winter. Color but others: Pain and pestilence.

And as to the presence of evil.

1. It provides something to press against, to resist, to fight. Paul. "the good fight of f." Jas. 'Resist the devil.' Peter I P. v. 9. Rev. II, 16
   No pacifism or appeasement with evil.
   K.I. "that never rested in its" Paul's Sword.
2. It constitutes a school of patience & stead-fastness Eph. vi 10-16. I Cor. xvi. 13.
3. The gain of the strain & training of sympathy with others in their struggle.

Our duty to the struggling nations.

Louise Vera Browning

Mystery

1 A Secret revealed

e.g. Rev. I, 20 The m. of the Seven Stars
I Cor. XIII.2. Tho' I know all m.

1. The m. of God. Col. II.2,3. even Christ in whom are hid all treasures I Cor. II.1
2. The m. of Christ Col. IV.3. to manifest it.
3. The m. of godliness. The incarnation & ascension I Tim. III.16. Eph. III.9
4. The m. of the Gospel. Eph VI.19
5 The m. of the incorporation of the Gentiles. Hid from the Jew. Now given Rom. XVI.25, Eph. III.3-6 Col. I.26,27
6. The m. of the hardening of Jewish hearts until the fulness of the G. Rom. XI.25.
7. The m. of the Kdom of the heavens Matt. XIII.11
8 The m. of the Kdom. of God. Mk IV.11, L. VIII.10
9. The m. of the wisdom of God I Cor. II.7-16. We are stewards of these m. I Cor. IV.1
10 The m. of the faith held in a pure conscience I Tim. III.9
11 The m. of union between Christ & His Church - seen in true marriage. Eph. V.32
12 The m. of the resurrection body I Cor. XV.51
13 The m. of God's will to sum up all in C. Eph I.9.10

2. A secret still unrevealed. See 6 above.

2. Speaking in unknown tongues I Cor. XIV.2
3. Babylon the Great. Rev XVII.5.7. Cf.? v.18
4. The m. of lawlessness II Thess II.7

Iniquity = lawlessness.

The other word translated "iniquity" in A.V. used 6 times is αδικια - unrighteousness, wrong, injuria. It is not called a mystery? Why. In Matt. VII, 23 = ανομια. In Luke XIII, 27 = αδικια
ανομια - 13 times in N.T.
Matt. VII. 23. Depart from me, ye that work i.
" XXIV, 12. Iniq. shall abound & the love of many
Rom IV.7 Blessed are they whose i. are forgiven
Titus II.4 That He might redeem us from all i.
Heb. I.9. Thou hast hated i
II Th. II. 3 And the man of i. be revealed. Who? v. 4.

The leading scientific men "seem to think that the whole phenomena of life will one day be reduced to terms of matter & motion, and that every vegetable, animal & human product will be explained, & may some day be artificially produced, by chemical action. But even if this were so, behind it all there would still remain an unexplained mystery" A. R. Wallace, Letters & Reminiscences. p 405

Einstein "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger who can no longer pause to wonder & stand rapt in awe, is as good as dead. His eyes are closed." Quoted in Julian Huxley's "The Mystery of the Mind's Desire"

Bushnell

Of physical pain. Considers its purposes by

1. Being made sensitive to pain in certain organs & parts of the body, we are by that means secured against other bodily pains & damages more fatal

2. Many pains are nature's labor, the effort by which it struggles to clear & restore itself.

3. Pain is wanted to set off & make duly appreciable the advantages of exemptions from pain

4. Pain belongs inherently to animal natures.

Then he ascends to "the higher plane of moral ideas & the scheme of religious discipline" C/God

"1. There is a pain which belongs to the mind itself, in the consciousness of evil, which would almost necessarily break through into the body & which really needs, in the way of moral advantage, to be interpreted to the mind by the body."

2. "Pain is a matter of great consequence in the fact that it gives a moral look & capacity of moral impression to the world, of which it would otherwise be totally vacant – a similar im-

pression also of the benignity of God."

3. Pain "softens the temperament, or temper, of souls under evil, & puts them in a different key"

4. "It appears to have been necessary for the best effect of pain, that it should be a liability of the whole mundane system, & be, in that manner, a kind of general sacrament for the world."

5. "It is a very important use of pain that it prepares some of the highest possibilities & most fruitful occasions of character." "Sympathy, also, and all the virtues fitly called graces, that keep it company, & all the works by which it ministers, begin at the fact of pain"

Of pestilences - after a hist. Gibbon. ½ the race. 3d cent

1. "They undoubtedly serve important uses as regards moral & social advancement, by the effects wrought in the physical economy of the race."

2. "Great pestilences appear to be needed in order to sustain the reality or keep alive in the race efficient impressions of God."

3. "They yield us a conviction so intense of the moral debility & degradation of sin"

4. They who have been trained to just impressions of God will be reminded by pestilence "of the great ends of beneficent discipline, for which their chastisement is sent, and are likely so to be more softened by it."

5 Great pestilences "enforce, with an energy so terrible, the conviction of the unity of the race, and especially compel the higher & more privileged ranks of mankind to own their oneness of life with the humbler and more degraded or even savage classes" "We live in the real brotherhood of all corruption" "What an argument is this requiring us to become the guardians & ministers of love to the children of want & degradation"

6. "There is a great moral benefit to accrue from the dispensation of plague & pestilence in the evidence, thence to be revealed, of the remarkable sanative power of Christianity" "It is a fact most remarkable, that the virus of no desolating plague is known ever to have originated among a Christian people."

Bp. Moorhouse. "Everything that is great is a mystery. It is ridiculous for a man to say I will not believe what cannot be fully explained. Why should that be expected with regard to spiritual things which is impossible even in natural things? Look at nature. It is full of mystery. What is matter? No one can tell. One can only take for granted what our consciousness tells us of the existence of these things. Life is far greater and more full of mystery than we at present are able to comprehend. It is wiser to feel & acknowledge this." Life 232

A secret once now made known Eph III. 4.5
The mystery of Christ not known now revealed
A secret once & a secret still II Thess. II.7
The mystery of iniquity
A secret now revealed but with depths of
mystery in it still
The wisdom of God in a m. I Cor. II.7
of Christ & the Church Eph V.32
The m. of godliness I Tim III. 16.

Whittier "The Agency of Evil." "This life of ours, so full of mystery, so hung about with wonders, so written over with dark riddles."

How far shaped by persons & how far
by impersonal forces
Beard
by letter to Dr Gradey/ re 1580–1650

How shaped by small incidents
Dan'l Kelso
Champ Clark's last r

Place of moral ideas
Abolition   Religion
Prohibition   Woman's Rights

Forgotten men
David Trumbull
Dan'l Kelso
Caleb Cushing
Townsend Harris
Gallatin

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Adams
Calhoun
Lincoln

Single vote.

INDIAN MOUNTAIN SCHOOL
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CONNECTICUT

Feb. 13, 1944

Dear Dr. Speer,

It seems almost an imposition to ask such a busy person as you are to give up any of your precious leisure time, but would you be willing, at some convenient time, to talk to The League of Women Voters about American History?

Knowledge of the past is so essential if one is to understand the present and to plan intelligently for the future – and most of us know far too little about the history of our country!

If you would be willing to talk to us, we could probably fit the time of our meeting to your convenience. Our usual meeting date is the second Monday of each month, March 13, April 10, etc., but it would be perfectly possible for us to meet March 6, for example, or March 20 – or a different Monday in April – or May.

The League will certainly consider itself very fortunate if you are able to meet with us – Sincerely yours

Florence Richards

717

PHILLIPS ACADEMY
ANDOVER, MASSACHUSETTS

CLAUDE M. FUESS
HEADMASTER

February 7, 1944

Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut

My dear Dr. Speer:

The full story of President Grant's withdrawal of Caleb Cushing's name for Chief Justice of the Supreme Court is told in Volume 2, Pages 363-376 of my biography. Unfortunately the book is out of print and I myself have only two copies. Otherwise I should find pleasure in sending you the volume.

I think that Mr. Foster in his book, American Diplomacy in the Orient, relied very largely on facts received from Cushing's political opponents. The only "moral obliquity" alleged against Cushing in 1873 was the fact that he had sent a perfectly commonplace and conventional recommendation of a government clerk to Jefferson Davis, his former associate in Pierce's cabinet. This letter, fully quoted in my book, was sent on March 20, 1861, before the war had broken out between the North and South. As a matter of fact, Sumner and Boutwell, the senators from Massachusetts, supported Cushing's nomination. I suppose that back of it all is the fact that Cushing up until 1860 had been a Democrat and that he had presided over the Charleston Convention. He voted for Lincoln in 1864 and for Grant in 1868 and 1872, thereby making himself the same kind of a Republican that Wendell Willkie is in 1944.

With my warm regards and good wishes, I am

Cordially yours,

Claude M. Fuess

CMF/C

Room 807
55 West 42nd Street
New York 18, N. Y.

Massanetta Aug/18-20

[illegible]
The Inner Circle
The Life of Jesus
J. as Man of Prayer
The Romance of the Bible
Cong. 7 Completed.

New York
July 20
" 27
Aug 3
" 10

June 8 Pottstown Hill baccalaureate
Rom XII. Coop. not Conflict

Sermon - God Seeking man
What is Chr.
The Insp. of Jesus

June 9. Phila. Retreat. & Danville Aug 28, 29
What can we preach today?
Preaching & Preacher.
1 Come ye apart - Mark VI.
[illegible] Bound,
J. C. Central theme. J. V. 39
Faith toward men,
2 Theology of Approach,
3 Holy Spirit - Likeness. Rom I.14
Ambassador. The kind of Ch
Learning Christ.
When man so spoke.
Luke III. 1
Weakness in Ch. today

Aug 8. Pittsburg
The Divine Mission of Church
Metropolitan - Change.
The Church Business

Aug 14 Johnstown
The Present & the Past

Chambersburg. June 17-20
Simplicity, Discipline, Conscience. Compassion, Loyalty
Memory
Caleb. Gideon, Elijah, Adoniram, Daniel.
I Peter. Stand firm grace II 11-25
Am. Koinonia III. 15
Example II. 21.

John I. VII. XIII-XVII. XXI
Prayer in [illegible].
Peter - John Andrew James. Thomas

So. Conf.

The Body in Religion

Not ashamed.

Either bear them not read.

How R. a practical [illegible]

Carried - not leaders

Members one of another

Uplifting

Vast forward move

Two legs of [illegible]

Ch. nat'l [illegible]

Som. [illegible] - J. [illegible]

Christ's Commandment

[illegible] of [illegible]

[illegible] religion

How quiet growth.

[illegible] [illegible] [illegible] . [illegible]

Holy Spirit - [illegible]

Ambassadors

Jr. the [illegible] - Bible Study June 4, 39

To [illegible] his Bible

Outcast of Church

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Dr Robert E Speer,

Rockledge,

Lakevil

The Divine Mission of the Church
Whose house are we
Jesus as a Friend
Eph. IV. 20. Learning Christ
Four excesses. Luke
Gal. V. 1. Liberty
Unwilling Jesus I J.
A. II. Meaning of Pentecost
A. IV, 12. No other name
Paul to Timothy.
Mk V. 9 Legion
Eph. VI. 1. [illegible]
Rom XII. 4, 5 [illegible]!

Emblems 5 Lessons
Real
Truth
Love
Joy.

Robert E. Speer,
Lakeville, Connec

✓ Body

✓ I P. II. 21

Cooperation > conflict

JHS - likeness

Uplifting

✓ Granted - not leaders

L. III. 1.

Preach the Bible

What - not reasoned?

Building

Ch. Rationalism

Continue the work Given

Jn. XXI.

II J xiv.

~~Question 2d time~~

The measure of the leadership.

Joy.

The Upper Room.

Border Bowman
198 Broadway
New York City 7

Reverend

II Peter

Lordly Exodus . I, 12 The Exodus [illegible]

The New Earth III. 13, 14 The new Earth we [illegible]

Our brother Paul III, 15 The [illegible] we read

Other Keepers of Promises III, 13, 14 The new [illegible]

Grow in Grace. III. 18

Jesus & His Bible
" as a Preacher
" as a man of Prayer
" as a Friend.

I P.

[illegible] first peace II. 11-25
Christian Rationalism III, 15
Example II, 21

Right. Psa 19:8
I P. III, 12
II, 24

Caleb
Gideon
Elijah
Obadiah.
Daniel.

Discouragement.
Conscience
Loyalty.
Compromise
Memory.

Simplicity

All men seek thee.
He could not be hid
No man spake.

My

✓ The body in religion

Christ's Body.

Learning Christ

✓ Chr. Relationships.

— Get out the Old Story. Gillard.

Old Story — New

What Jesus Knew - not Read.

Conscience.

All Men Seek Thee.

He could not be hid

What Christ means to Me

Good News of the Son of God.

✓ Sympathy.

Faith toward Men

✓ Conflict or cooperation.

✓ Friendship

Stretch forth thy hand   Luke

To Do Good - Sabbath   Mark

My Name is Legion

No other Name

Standards - Acts,

Ezek xxii 30

Half Speed Religion

HUNTING
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1946
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Rockledge.
Lakeville.
Conn.

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H. L. Bowlby

D

Our Brother Paul II Peter F Mo Ma
Grow in Grace II P.
Leaving us an Example I P.
The Good Cheer of Jesus' care Acts XXIII.11
Discouragement. Psa XLII.6. F Mo Ma
Caleb. Josh XIV.
Gideon Judg VI.14
Elijah. I K XVIII.1
I K. I.6. His father – his own way
The Dictates of right. L. XII.57 Prov. XIX.8. PF
Psa CVII.7. the right way
Prov. XXIII.10 Get over the old Stuff
Gen V.24 Companionship
Dan X.18. Human Intercourse
Isa. XLII.9. Old things & new things
The Bible & our Water Supply Mo
J.C. & his Bible F Mo Ma J
Never man so spake Mo Ma
Luke X.37 Go & do thou likewise
" VII.24 He could not be hid
" X. Sympathy & complaint [illegible] P F Ma B
Matt. X. God & character
" XXII. God seeking man P F Mo
" XXV. When saw we thee? Mo Ma B
" XXII. Ye do err. F P Mo Ma
L. III.1. The word came to John F
G. XXI. Compromise
Phil. I.6. Ma Mo B
Joy. Ma B
The mind of Christ P F Mo Ma
Vessels Mo Ma B
What Christ means to me

1946 Sermons

Christ's Deity Proved Rom I. 4 Mo
Not ashamed – Rom I. 16
The Glorious Liberty Rom. VIII. 21 F
The Crazy in religion R XII. 1
Ch. in the House Rom. XVI. F Mo Ma
The things that are not I Cor. I, 28 F Mo Ma B
Faithful I Cor IV, 2 F
What hast thou – not rec'd. I Cor. IV, 7
The R. & practical aim I Cor XIV. 14
Wanted – not leaders I C XI. 1.
Be enlarged II Cor. VI. 13 F Ma Mo
Paul's challenge. II C. XI. 4 F Mo
Building II C. XIII. 10
Simplicity II C. XI. 3 Ma
Members of one another Eph IV, 25 -
Guard your thoughts Phi IV. 7. 8 Ma
Mystery I Tim III. 16.
Reform. 5 Years toward union
Our way of approach Heb X. 3 F
Chr. Rationalism I P. III. 15
Can men be born anew J. III. 3 P B
Neither did this man sin J. IX. 3 F
Judas – J. XII. 5, 6. F Ma
Some Lessons. J. XXI
Christ's 2d Coming. J. XIV. 3 Mo Ma
Christ's Consciousness J. VIII. 28 F
The measure of the worshippers Rev. XI, 1 F
I J. III. Purity F Mo
Remember. J. XIV P F Mo J Ma
Strangers – Pilgrims Heb XI, 13
Stewards God's grace. I P. II. 4

THE PENNSYLVANIA RAILROAD
ROOM NO, 2 PENNSYLVANIA STATION
PHILADELPHIA 2 4, PA.
1417 Chestnut Street,
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Dr. Robert E.

Rockvill

Lak

Tuscarora
Kishacoquillas
Juniata
Susquehanna
Kittatinny
Shikelliny
Monongahela
Allegheny
Kiskiminetas
Osceola.
Oneida
Alparata
Aughwick
Conococheague
Conestoga.
Conewago
[illegible]
Shenango
Conemaugh

Allequippa
Tonawanda
Venango
Lycoming
Nanticoke
Youghiogheny
Wyoming
Manayunk
[illegible]
Mahoning
[illegible]
Wyoming
Punxsutawney
Tulpehocken
Wissahickon.
Neshaminy
[illegible]

Luke VI M

What Gospel have we

Jesus as Friend

Older [illegible]

Great [illegible] do.

Learning Christ - M

Simplicity

[illegible]. M R

Jesus [illegible] 1. M

[illegible] R

[illegible] Bible

Look up Names of Christ
Religion

Wassamutta

1924
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1946.

16

ROCKLEDGE
LAKEVILLE, CONNECTICUT

	AV	ARV	RSV	R.C.
ευσεβεια				
Acts VIII.12	?			
I Tim. II.2	godliness	godliness	godly	piety
" III.16	"	"	religion	godliness
" IV.7.8	"	"	godliness	"
" VI.3	"	"	"	"
" VI.5	"	"	"	"
" VI.6.	"	"	"	"
" VI.11	"	"	"	"
II Tim III.5	"	"	religion	piety
Tit. I.1	"	"	godliness	piety
II Peter I.3	"	"	"	"
" I.6	"	"	"	"
" I.7	"	"	"	"
" III.11.	"	"	"	pious
ευσεβεω.				
Acts XVII.23	worship	worship.	worship	worship
I Tim V.4	show piety	show piety	learn religious duty.	learn to provide
ευσεβης				
Acts X.2	devout	devout	devout	God-fearing
" X.7	"	"	"	"
II Pet. II.9	godly	godly	godly.	God-fearing
ευσεβως				
II Tim III.12	godly	godly	godly	piously
Tit II.12	godly	godly	"	"
θρησκεια.				
Acts XXVI.5	religion	religion	religion	religion
Col II.18	worshipping	worshipping	worship	worship
Jas I.26.27	religion	religion	religion	religion
θρησκος				
Jas I.26.	religious	religious	religious	religious

maple
oak
ash 2
willow 2
pine 3
spruce 3
hemlock
walnut
cherry
apple
pear 2
peach
plum
chestnut 2

locust
Smoke bush.
birch
elm
butternut.
poplar
cranberry.
cedar.
arbor vitae.
quince
juniper
viburnum

tansy
pentstemon
snap dragon
tiny wild orchid

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monkshood
platycodon.
campanula
ajuga.
anchusa.
tradescantia
[illegible].
Solomon's seal
flowering almond
" quince
blue bell
fox glove.

digitalis.
princess feather
milk weed
soap wort.
mint
salvia
catnip
chicory
travelers delight
pussy foot.
Creeping tom
Kenilworth ivy

zinnias
gladioli
hollyhocks
roses
portulacca
lilies 3.+1
nasturtium
hibiscus
narcissus
hyacinth
violet 2
syringa
peony 2
chrysanthemum
laurel
parsnip
morning glory
petunia
quaker lady
strawberry
trumpet vine
honeysuckle.
columbine
bloodroot.
Canada thistle
Spiraea
loosestrife
elder berry
black berry

delphinium
phlox 2
bleeding heart
canterbury bells.
iris 2+1
bachelors buttons
veronica
sedum
tulip
alyssum 2
pansy
althea
ageratum
poppy
lily of valley
marigold
joe pye weed
cosmos
sweet william
devils paint brush.
lace vine
wistaria
japonica
quince
weigela
~~[illegible]~~ daphne
golden rod
boltonia
lilac
raspberry
butter cups
sorrel

When our Society church
Was left in the lurch
As a pastorless flock
It seemed a great pity.
But we made a Committee
Which to no one's surprise
Proved uncommonly wise
And in God's happy plan
Soon found us a man
Called familiarly "Ted".
To whom they were led
By a heavenly hand,
To guide our small band
In the way that is narrow
By Theodore Savage.

Now 3 years have gone by
And my task is to try
At this happy time
To put into rhyme
As can only be done
By Tennyson
And poets like he
Robert Browning and me.

Our joy is our lot
As the man we have got
To look after us sheep
And wake us from sleep.
For you see, Mr. Darragh
We all need the harrow

Dr. R. E. Speer.
Rockledge.
Lakeville.
Conn.

HUNTINGDON FEB 19 4 PM 1946

Or learn the plow
To break up the clods
Of our very tough sods.
So spread forth your hand
And plow up the land
And cast in the seed
As you see that we need
And though we may try you
We all will stand by you

Huntingdon. Va.

And good Mrs Dorough
Who like the Lord's sparrow
Shan't fall to the ground
While we are around
With our best effort reward
To make her content
And willing to stay
For many a day
And never abandon
The home most fitting Landon

So now ~~to~~ on you two
Mrs Dorough and you,
All the blessings we know
Can elderly bestow
Stay with us and see
What the future may be
That all sure will be bright
Our promise tonight
Is the good guarantee.

Congress of the United States
House of Representatives

OFFICIAL BUSINESS—FREE

Mr. R
Rockl
Lakev

New York Times. Nov. 21, '46

The current generation is spiritually illiterate and lacking in even the rudiments of theological knowledge, Dr. William A. Orton, Professor of Economics at Smith College, declared yesterday at a luncheon meeting held by the fifth annual Columbia University Conference on Religion held in Earl Hall on the Columbia campus.

"The composition of the college student body today is peculiar," Professor Orton said. "We have the children of prohibition parents. The student today has not read the Bible and cannot understand any references or allusions to the Bible. What so many teachers thus experience in the classroom illustrates what a tremendous break there has been in the transmission of the Christian culture. This ignorance of one' religious background and tradition is equally true for Jewish students.

"Religion cannot be taught in the classroom, particularly in the form of courses 'about' or 'around' religion such as courses on comparative studies of religion. In so far as the college can deal with the subject, it should attempt to bring the student to the point where he cannot sneer or laugh off the existence of the totality of being.

"Religion should be presented in a dynamic form. If we educators can make a personal commitment, then the student will be more apt to take the experience seriously. The logical conclusion is that our actions will speak louder than words."

The Bible and our National Life.

Ol Thame's fear from the ex. of Germany as to change of natl. character — unconscious.

1. The steady change in our own

Cause

1. Immigration - Jews. RC. Secular.
   The melting pot was melted
2. Secularization of education. RC.
   schools & obj. to publ. sch. Wrong
3. Multiplication of diversions — amuse-
   ments. Movies. Magazines 4
4. Fading out of the religious sense. - F
   Benton. Root. Borah.

Cons. grave. As just stated. Bible gone
   In Senate. Y.B. J. Johnson
   Webster. Seward. Grant. Frye.

2. What can we do about it

1. In the home. The divine institutions
   Hulbert. Mason. Ruskin. Papa
2. In the school.
   The laws. The methods. Chattanooga

3. The Church

The S. School

The people.

The ministers own life

Our Seminaries

Chapt. S.S. Speer

3. Our view of the Bible

Fosdick Rev Smith

Sacred or both.

The hope of today. The soldiers.

The Bible eras. movements. lands. men

Reformation. Scotland. [illegible]

Trevelyan "English Social History" 481 "Very many people of all classes at the time of Waterloo knew the Bible with a real familiarity which raised their imaginations above the level of that insipid vulgarity of mind which the modern multiplicity of printed matter tends rather to increase than diminish"

S. S. Times, May 19, 1945

Dr. Reuben A. Torrey has summoned up ten important reasons for believing the Bible is indeed the Word of God. Briefly, they are as follows:

1. On the ground of the testimony of the Lord Jesus, who quoted from the Old Testament as authoritative and as the Word of God.

2. On the ground of its fulfilled prophecy.

3. On the ground of the unity of the Bible, sixty-six books written by more than thirty different men over a period of more than fifteen hundred years, and in three different languages and many different countries, and yet with absolute unity of thought and purpose.

4. On the ground of the immeasurable superiority of the teachings of the Bible to those of any other and all other books.

5. On the ground of the history of the Book, its victory over attacks and attempts of men to destroy it.

6. On the ground of the character of those who accept and those who reject the Book.

7. On the ground of the influence of the Book. Only this Book can transform evil lives into good.

8. On the ground of the inexhaustible depth of the Book. The Bible is inexhaustible.

9. On the ground of the fact that as we grow in knowledge and holiness, we grow toward the Bible.

10. On the ground of the direct testimony of the Holy Spirit. If any man accepts the teaching of this Book, and yields himself to its precepts, he may have the inner conviction from the Spirit of God that this is indeed God's Word.

Reasons For Studying The Bible.

1. Our souls need nourishment as truly as our bodies, and the Bible is the best food for our souls.

2. It occupies the mind with good thoughts. It fosters reverence and earnestness of spirit. It gives volume and depth and dignity to our lives.

3. It helps to restrain wrong impulses and to purify wrong desires, to clarify and strengthen the sense of duty and to awaken and intensify the purposes of righteousness.

4. It moulds the character by keeping before it the perfect example of Christ and by the influence of the truth. It reveals to us the will of God as to duty and work and the spirit and sphere of action of our lives.

5. The Bible has so entered into the best life and institutions of the nation, that ignorance of the Bible is unpatriotic. As Justice Brewer says, “He is the best patriot who loves the Bible best and teaches it to others.

6. The Bible contains all that we know of God. There are some things that we can reason out about God but they are all in the Bible, and there is a great deal there about God which we should not know otherwise.

7. It is the most interesting book in the world If any man thinks it is not, let him try to practice it and see.

8. If we want to do any Christian work with others and for others we must know the Bible. A knowledge of the Bible and love in our hearts constitute the best equipment for Christian work.

9. The example of Christ: He was a student of the Bible and He had only the Old Testament and probably was too poor to own a very large part of that. If with only the Old Testament, and that borrowed; He loved and studied the Bible so, how much more ought we with our richer Bible and owning our own copies.

10. The Bible is God's Word to us. Prayer is our word to Him. Prayerful Bible study therefore opens up real fellowship between us and God.

WHAT ELSE COULD SHE DO?

IN Dr. Mears's book, "Inspired Through Suffering," published by the Fleming H. Revell Company, New York, he gives the following anecdote, telling how one of the world's sweetest singers and most beautiful characters was led from a life of praise and luxury to a higher ideal:—

The biographer of Jenny Lind has pictured her sitting close by the surfs that were rolling in from the ocean. Upon her knee was a Lutheran Bible; while closing down upon the westward waters was a sunset of surpassing splendor and beauty. The world had been entranced by this gentle woman, whose voice gave hints of what angels' voices may be. Crowded assemblies had called and recalled her again and again to look upon her face and hear such notes as other human lips have never rendered. The wealth of continents had striven to give its owners a place where the enchantress of song ruled. It was a friend who asked why it was she had abandoned the stage in her early career, when at the very height of the most brilliant successes. To the question the great artist quietly replied, "When every day it made me think less of this" (laying her finger on the Bible) "and nothing at all of that" (pointing to the sunset), "what else could I do?"

Were the truths of the Book prevalent in the hearts of men, should we be disturbed and frightened as we are day by day by those gigantic frauds that are bursting out in every community, and which lead us to believe that all honesty in trade, all honesty in public life have left the world forever? Is it unsuited to the times in which we live, when, if its holy precepts and its Divine commands had been listened to, we should not have these gigantic evils?

—THE SEVENTH EARL OF SHAFTSBURY.

The man of one book is always formidable; but when that Book is the Bible, he is irresistible. —WILLIAM M. TAYLOR.

Reading the Bible

THE Bible has several good points, which should appeal to practical and ignorant people like myself.

It is the most economical book in the world, for it renders all other books superfluous.

You can get it in almost any size you want. It comes so small it will fit into a waistcoat pocket. If you want something to carry around for exercise, it comes up to ten or fifteen pounds.

So far as I have been able to discover, there isn't a single word in it that you cannot understand as soon as you look at it.

You don't have to read it through. You can pick it up anywhere.

Any part of it gets better every time you read it.

My principal discovery about the Bible indeed, as far as I am concerned, is that the only way to read it is without any system.

When I found I could read the Bible according to my own lights, I found I had an occupation that created more new values for me than anything I had ever tried. Perhaps it at first is the fact that it is so closely written. A modern writer (just as I am doing now, shame on me), is always at some pains to explain his ideas. This is, of course, due to competition, the one who succeeds in making it easiest or most obvious for the reader being the one who has the greatest number of readers. But the Bible is not competing with any other book. It is the bedrock foundation of all our literature, and therefore if you want to know anything, the Bible is where you must go to find it. It contains all the latest news. No newspaper man, no sage or scientist, no philosopher or statesman, has ever been able to get up early enough in the morning to get ahead of the Bible. Being so compactly written, without a superfluous word, no word in it can therefore be overlooked, and that is why it must be read without any ambition, that is, any thought that one may acquire a reputation as an authority for having read it; and that is why it can never be read by any method or system. It is too big for systems; it comprehends man himself and all his thoughts. It is in reality a great gallery of superb human portraits.—*Thomas L. Masson, in The Christian Herald.* 1923?

SEES BIBLE OUTMODED.

Times Apr-4-'32

Dr. Jesse H. Holmes Wants God Defined in Modern Terms.

The man who describes God as the force which drives his automobile and charges his dynamo is capable of more vital religious experience than the man who mumbles "The Lord is my shepherd," Dr. Jesse H. Holmes, Professor of Philosophy at Swarthmore College, said yesterday before an audience of Columbia University students in Earl Hal.

"I should prefer to hear a man describe the Lord as his low gear for climbing a hill, or his antiseptic on dangerous waters, or his dynamo for charging run-down batteries, or the sunlight in his room, than have him quote the sentimental and poetic phrases of the Biblical writers, because those things mean something to him and are part of his experience," Dr. Holmes said.

" 'The Lord is my shepherd' tells us nothing about the Lord. It is a sentimental phrase vaguely suggesting sheep. It means nothing to you.

"Evangelical religion has fallen flat. It is using illustrations drawn from a different age."

The Bible and Education

In an address at the Columbia Convocation in New York, commemorating the 400th anniversary of the English Bible, the Dean of St. Paul's, London, said, in the course of the address:

> One cannot contemplate a falling away from the reverence and knowledge of the Bible without seeing a great danger of national incoherence. In this modern time there is a great risk that the masses of the population may become, as it were, uprooted, without secure foundation for their lives, that they may degenerate into a swaying crowd with no common values and no continuing tradition. The nations flourish or decay ultimately from within. They flourish or decay from the soul.
>
> It is surely the duty of everyone who owes his own spiritual life to the Bible to do his utmost to insist that it shall take its proper place in the education of the people; and constantly to urge that no education, from the most elementary to the most advanced, can be adequate which leaves students in ignorance of this fountainhead of all that is best in our common heritage.

—*Federal Council Bulletin.* 37

The very study and effort to destroy the Bible will only cause it to penetrate still more deeply into the world's thought, and imbed it still more firmly in the literature of all ages.

—Bishop Davis W. Clark.

The Bible is either the most adventurous and astounding fraud that has ever gained currency among men, or the most sublime and momentous system of verities that has at any time appeared upon earth.

—Bishop Foster.

REASONS WHY A COLLEGE STUDENT SHOULD STUDY THE BIBLE.

President W. R. Harper, Ph. D., D. D., of Chicago University, assigns the following pungent reasons "Why a College Student Should Study the Bible:"

1. Because the Bible is so well known.
2. Because the Bible is not so well known.
3. Because of what it is as history.
4. Because of what it is as literature.
5. Because the Bible shows the gradual development through centuries of a divine plan for man's redemption.
6. Because the Bible describes the consummation of this plan in the life and death of Jesus Christ, and in the establishment of the Christian Church.
7. Because it contains the fundamental principles of natural life.
8. Because it prescribes a rule of guidance for individual life.
9. Because it furnishes strength to resist evil.
10. Because without that broader, deeper view of the Bible the student is in danger of losing his respect and his regard for the sacred Book.
11. The college student should study the Bible because he of all men must teach the Bible, if it is to be taught wisely and intelligently.—*Exchange.*

It has been my hourly study, and all my knowledge of the doctrines and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible.

—William Wilberforce.

Let us cling with holy zeal to the Bible and to the Bible only, as the religion of the Protestants. Let us proclaim, with Milton, that neither traditions, nor councils, nor canons of Visible Church, much less edicts of any civil magistrate or civil session, but the Scriptures only, can be the final judge or rule.

—Joseph Story.

From Chinese Gordon's Letters to his Sister:

10 August, 1867.

Make Him your guide; you do not want any other. He has said, "I will teach you all things"; and, depend upon it, you will find it the shortest course to pursue.

You say you have little time to read; you have from six to eight every morning. I own it is not pleasant to flesh and blood; but, if this trouble is much, the corresponding growth in grace is far greater. We must not deceive ourselves; we have plenty and plenty of time during the day for ourselves. If we aspire to walk in the power of the new life, we must cast away all hindrances, and it must cost something we really value.

We aspire to a closer and lasting communion with the living God, which is a high aspiration and needs much striving and many falls.

Mauritius, 24 November, 1881.

I have read the Scriptures and have got pearls from them, but as though from deduction or analogy, and not as directly from God - not as though He spoke or wrote to us.

It is difficult to explain what I mean, but what I want to say is this: I now look upon the Scriptures as alive - living oracles - and not as a historical, religious book, as I have hitherto done, even when feeling its mystical character. I cannot say how important this vista is to me. I have said that, as long as the newspaper affords one more attraction than the Bible, something must be wrong.

I believe that Christ as man, with a sinless body derived from the Holy Ghost, and to whom the Holy Ghost was given without measure, obtained all knowledge, all miracle power, and all His attributes, simply because His eyes were opened by the Scripture.

February, 1882.

Look at the Tabernacle, a lot of wood and tapestry; nothing more; yet, with God in it, it is everything. That it is the type of every man, both actually and spiritually, I think is sure; and the solution is in the Scriptures, which are Christ. In the carnal man the Tabernacle is in ruins.

DAVID PRICE and I were sitting on the campus where we were pursuing summer graduate study. I felt there was something strangely rich in David's life. Finally, I drew from him this story.

When twelve years of age David went to live in his grandfather's home. His grandfather, the Reverend Charles Woodward, lived in a suburb of Milwaukee. He was about seventy-five years old—a retired Methodist preacher who had labored with primitive churches since his eighteenth year. His church work was in the pioneer days when music was thought an invention of the devil—at least that of the organ or the piano. So he played the violin and led the singing and preached, and rode the circuit. Later he came into considerable pastorates. His grandson remembers him as a large man, over six feet tall, and even at the age of seventy-five his shoulders, David proudly recalls, were still square. Bbl Soc. Record. Nov '35

On entering his grandfather's home, David found that it long had been his grandfather's custom to spend an hour daily with the Bible after the evening meal. On Sundays the time was extended so as to include family worship. This was the invariable order of the day, and to it all visiting relatives and friends and strangers were invited.

Grandson David was drawn into this daily Bible-study hour, in the two and a half years he spent in that home. At the end of that time the practice of the grandfather was so inherent a part of the grandson, that every day since, in the ten intervening years, he has continued to read seven chapters, completing the reading of the Bible each year since he came under the guidance of his grandfather. Seldom, in these ten years, has David failed in this daily practice. In these rare lapses, because of illness or seasons of vacation, he has invariably made up the readings missed.

As I inquired into the benefits which have accrued through the decade David has pursued his grandfather's daily Bible readings, I learned both as to the way the grandfather managed the study of the Scriptures with David, and the high regard in which the grandson holds the grandfather because of what he bequeathed to him through the study of the Bible.

At the close of each day, David gratefully recalls, the grandfather would sit with his wife and grandson, reading the customary seven Bible chapters. After the reading, the grandmother would retire to clear the table and wash the dishes. But David remained with his grandfather, and they two would go back over the Scriptures read, to quicken their memory and understanding. In the case of the Old Testament study, for example, David recalls that his grandfather was careful to point out the degree of progress or decline in the life of the Hebrew people. In their study of this people the older student delighted in making clear to the younger how, for instance, human sacrifice came to be abandoned, and how the Jews were liberated from some of their narrow conceptions of God and neighbor. At times these two lingered on certain noble passages in the Old Testament in order to enjoy their sheer poetry.

When David remarked about the poetry of the Scriptures, my pulse of attention beat faster. Once or twice in the class the professor had read a poem by David Price, eliciting my immediate interest. Here let me give you one of his poems which I heard the teacher read, marked by a simple and stately diction, apparently manifesting the influence of David's reading of the Scriptures daily for more than a dozen years, and embodying a picture of an old bishop:

And when the dawn had come, and peace once more
Did hold full sway within his holy realm,
The bishop hastened through his morning tasks,
That he might spend his hour alone and thank
His God for what had come to pass the day before.
At last his morning's work was done—
Each plant had had its very special care;
Every growing weed had known the hoe's sharp
    edge—
He laid away his garden tools with care
And sought the quiet of his chapel cell.

There on his knees and, face to face, he met
To pray unto his Father, God, and Friend.
He asked his Lord in humble prayer that He
Would watch and care for one who, yesterday,
Had learned the value of a friend and left
His parish house a finer, richer man.
And as the tears of joy rolled down his cheek,
The bishop rose once more and with one last
Amen resigned his soul unto his God;
And as he raised his eyes upon his cross,
There came to him a light, and to his ears

A voice, as unto Saul upon the road,
That spoke to him, commanding him to teach.

"Does not this picture of the good old bishop," I asked David, "reflect your childhood memory of your own grandfather?" He had not thought of that. "Probably it does," he answered, "but I was unconscious of it."

The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America. —WENDELL PHILLIPS.

Ny Times

Oct 31, '35

Supreme Court Justice William T. Collins rejected yesterday an application by Joseph Lewis, president of the Free Thinkers of America, to strike out the answers of the Board of Education upholding the use of the Bible in the public schools, and defending both hymn singing and the use of public school buildings by religious and racial organizations.

In deciding the case, Justice Collins found that the courts of New York State have not passed directly on the question of the use of the Bible in the public schools, but it has received judicial sanction in Massachusetts. A decision of the courts of that State was quoted as follows:

"The Bible has long been in our common schools * * * It was placed there as the book best adapted from which to 'teach children and youth the principle of piety, justice and a sacred regard for truth, love of their country, humanity and a universal benevolence, sobriety, moderation and temperance.' * * * But in doing this no scholar is requested to believe it; none to receive it as the true version of the laws of God. The teacher enters into no argument to prove its correctness, and gives no instruction in theology from it. To read the Bible in schools for these and like purposes, or to require it to be read without sectarian explanations, is no interference with religious liberty."

Justice Collins asserted that the use of the Bible in no way affects the belief of Free Thinkers and said, "authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe or to disbelieve in a Deity. The manifest vice of the plaintiff's position is that he has confused the racial and religious affiliations of the users of the school buildings for the purpose for which the buildings are used."

The court pointed out that the meetings of these organizations were permitted in school buildings solely for ethical, cultural or social purposes.

Justice Collins rejected the allegation that the Federal or State Constitutions are violated or that the city charter violates the provisions of those Constitutions in permitting the use of the Bible in the schools.

"It is not urged that any particular sect or religion or biblical version is being taught or insinuated," he said. "It is not maintained that dogmatic religion is being foisted upon any pupil. No special creed or sect or tenet is favored. Even those who do not accept the Bible as an accurate, historical chronicle, enthusiastically regard it as possessing rare and sublime literary qualities.

"Suppose it were read in an English class as an example of pure English; Suppose that instead of readings from the Bible, there were readings from Shakespeare or Keats or Shelley, or Voltaire or Thomas Paine?

"It would be treading upon explosive ground for the courts to essay a regimen for the public schools. Are the courts to dictate what shall and what shall not be read in the public schools? Is the curriculum of the public schools to be subject to judicial supervision and review? Are the courts to u[illegible] the educational functions ves[illegible] the Board of Education? The [illegible]vers reside in the queries. And the answers resolve that the motion to strike out the defense be, and it is, in all respects, denied."

THE INDISPENSABLE BOOK.

An editor of a well-known London newspaper is said to have sent the following query to one hundred prominent men—peers, members of Parliament, professors, authors and the like: "Suppose you were sent to prison for three years and could only take three books with you, which three would you choose? Please state them in the order of their importance." Out of the replies, ninety-eight put the Bible first on the list. And the remarkable thing about it was that few of the men interrogated were especially religious, many were not even church goers, and some were agnostics or unbelievers.

If the Bible is regarded so important in confinement, why should it not be as equally important in daily life? If it is the one book to give comfort and help to those in prison, why should it not be accorded its rightful place in the activities of freedom? Whether bond or free the indispensable book is the Bible.—

The most learned, acute and diligent student cannot in the longest life obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the works of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures the fuller conviction he had of his own ignorance and of their inestimable value.

—Walter Scott.

A member of a college class, soon after graduation, was admitted to the practise of his chosen profession, the bar. Leaving the court-house, he was met by a brilliant young man, who took him by the hand, saying: "Now you have been admitted to the bar, let me give you a little advice. Have your name taken from the church roll, burn your Bible, and you will make your mark." It was a moment of supreme temptation. Turning from him, the young lawyer walkt straight to the Depository and invested almost his last half-dollar in a pocket Bible. A quarter of a century passed, and this lawyer met, on the same spot, the wreck of this same brilliant young man. With bloodshot eye and matted hair and beard—extending the same hand, he said, "Colonel, for God's sake, give me half a dollar, and let me get out of this town to get off this spree." As he drew from his pocket the coveted coin, he thought of his former investment.

HAVE you and I to-day
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith his face;
And grow, by brief companionship more true,
More nerved to lead, to dare to do,
For him at any cost? Have we to-day
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect,
Within the hidden life, sin's dross, its stain,
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpath meant for you and me.

FREDERIC HARRISON ON STYLE.

No one writes more brilliantly than Mr. Frederic Harrison. Every one, therefore, who wishes to write well cannot do better than read, reread, and commit to memory his excellent unreported address at Oxford on “Style in English Prose,” which is printed in the *Nineteenth Century* for June. Here are a few of Mr. Harrison's words of wisdom:

“It is a good rule for a young writer to avoid more than twenty or thirty words without a full stop, and not to put more than two commas in each sentence, so that its clauses should not exceed three. This, of course, only in practice.

“Never quote anything that is not apt and new. Those stale citations of well-worn lines give us a cold shudder, as does a pun at a dinner-party. A familiar phrase from poetry or Scripture may pass when imbedded in your sentence. But to show it round as a nugget which you have just picked up is the innocent freshman's snare. Never imitate any writer, however good. All imitation in literature is a mischief, as it is in art.

“Though you must never imitate any writer, you may study the best writers with care. And for study choose those who have founded no school, who have no special and imitable style. Read Pascal and Voltaire in French; Smith, Hume, and Goldsmith in English; and of the moderns, I think, Thackeray and Froude. Ruskin is often too rhapsodical for a student; Meredith too whimsical.

“[Read Smith, Defoe, Goldsmith if you care to know pure English. I need hardly tell you to read another and a greater Book. The Book which begot English prose still remains its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in its highest form—except for scientific precision, practical affairs, and philosophic analysis. It would be ridiculous to write an essay on metaphysics, a political article, or a novel in the language of the Bible. But if you care to know the best that our literature can give in simple noble prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue."

The Bible and National Life

Associate Justice Brewer, in delivering the address at the closing exercises of the Bible Teachers' Training School, of which Dr. W. W. White is president, spoke of the Bible and its value to the life of the nation as well as the individual which should be suggestive to the Independence Day orator. "The more this Bible enters into our national life, the grander and purer and better will become that life. There is something more than putting the book into every man's hand. We have an illustration of what I mean in a political campaign. Orators and speakers are sent out to awaken enthusiasm and to get people to read the documents that are distributed. It does not follow that if you put a book in a man's hand that he will read it. You have to do something to draw his attention to its value and impress upon him that there is in the book something which is for his country's good. The sending out of teachers of the Bible competent explain and illustrate it makes it potent as a force in the land. The one who is engaged in bringing this Bible to the people is a patriot."

"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible No book of ony kind ever written has so affected the whole life of a people."

THEODORE ROOSEVELT

MEN whose lives were shaped by the Bible laid the foundations of American freedom. This marvelous Book has moulded earth's loftiest characters. It meets the deepest need and every need of every man. It charts the only path to real and lasting success. It reveals man's only way of salvation, and it is the world's best business book. **Dig in it as for gold and you will secure treasure of value and extent beyond any calculation.**

He Knew His Bible.

A Reminiscence of the Author of "America."

Golden Rule

By Harriette Knight Smith. Feb 6.96

SINCE the "passing on" of Samuel Francis Smith, D. D., many pleasant reminiscences of his distinguished attainments and qualities have naturally appeared in the leading papers of all Protestant denominations. One incident recurs to me, which, as recalled with so much pleasure and told me by Dr. Smith himself, will interest others, as I know it did the writer.

When Dr. Smith in his early life was pastor of the village Baptist church of Waterville, Me., and professor, too, in Colby University, it happened that the president, who was accustomed to conduct the chapel worship, was for a long time absent on account of sickness; and Dr. Smith was requested by him to lead these services.

The university students thought this the proper time for them to examine their pastor-professor on his familiarity with the Scriptures and his ability to lead their worship without a copy before him. So they removed from the chapel pulpit its Bible.

"I directly understood the situation," Dr. Smith said, "and therefore wasted no time in looking for the hidden Bible, rather expecting it would re-appear during the day; but the next morning it was still missing. As on the day previous, I repeated an entire, but rather short, chapter from memory. The third day there was yet no Bible on the pulpit. I therefore repeated a somewhat longer chapter, without speaking a word as to the absent Bible.

"When on the fourth morning I found it had not been replaced, I resolved to 'have it out' with the boys by proving to them my ability to quote from memory the entire New Testament and much of the Old, had it been necessary. I therefore proceeded to repeat one of the longest chapters of Luke's Gospel, a seventy-two verse one, I think, speaking so deliberately as to take three times as long as was ordinarily devoted to Bible-reading. The next day the Bible re-appeared, and remained thereafter where it belonged," Dr. Smith added, laughing as merrily as a boy, when he recalled this experience in his eighty-seventh year.

"We had no children's literature in those days," he continued, "and so had time to become fascinated with Bible stories as children of later generations have not. That was, of course, the secret of my familiarity with the Book of books."

"When did you begin your Bible-reading?" I recently asked Dr. Smith's only and beloved sister, Mrs. Susan E. Parker, of Boston, a lady in her ninetieth year.

"As I learned my letters," she replied, adding: "I was four years old, when I remember to have had a bag containing pieces of bright-colored cloths to tie up and make into rag babies, since we had no other kind of dolls in those days. In this bag, which hung on the back of my small chair, I also kept my Bible; and I was so much more interested in my reading than in those bright pieces that few dollies were made. The crowning joy of our home life," Mrs. Parker continued, "has always been my brother's and my own familiarity with, and accurate knowledge of, the entire Bible."

During her wonderfully useful and consecrated life Mrs. Parker has never for a single day left her room in the morning without reading at least one Bible verse, if time permitted no more. Her Bible has become, indeed, the staff of her beautiful evening-time, and the source of her constant helpfulness to many another.

"It is a blessed experience," she has said to me, since Dr. Smith's death, "to realize that during our long life together as only children, brother and I never, even in childhood, had an unpleasant word or disagreement. Our life was full of love one for the other, largely, I feel, because it was a Bible-reading one."

How earnestly we ought to strive to reproduce such lives and homes, praying as did the devoted author,—

"Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

Boston, Mass.

1905

Justice Brewer, of the United States Supreme Court, has an interesting article, partly very good and partly dangerous to at least younger thinkers, in The Interior, Chicago, entitled "What I Have Gained from Bible Teaching." The danger to young students lies in the graceful ease with which it assumes there have been interpolations, that apparent narratives of fact will be proved to be in the nature of parable, that while the account of the creation and the fall are literally false they are allegorically true, and so on. On the other hand six of the seven heads or introductory statements may be quoted to the strengthening of the faith of lesser men. He begins with this statement. For over fifty years I have been connected with Sunday schools as scholar and teacher. During twelve of the years passed since I came to Washington, I have met a class of adults and with them studied the sacred volume." He then asks and says: "What profit has it been to me? Have the hours spent in such study been wasted? There have come certain great rewards." He then makes the following six observations, elaborating each one in turn as we are not able to do here.

"First, I have learned to have a greater tolerance of the views of others in respect to the meaning of different portions of the Book. Second, study of the Bible has given familiarity with the best specimens of literary composition. None furnishes such apt and useful quotations. Even in legal opinions (and they are generally dry and colorless) I have often found some sentence in the Bible to give emphasis to my thought and vigor to the argument. Third, its study gives assurance that it is what it purports to be—a message from God to man. Fifth, one thing which is clearly disclosed by its teachings is the fact and the unity of a Divine being. Science, dealing with material things, does not find him and therefore is agnostic. The ignorant faith of heathen lands multiplies the divinities, but the clear voice of the Bible affirms the existence of One, the Power outside ourselves which makes for righteousness, the Infinite Spirit back of the physical universe, the Jehovah of the Jews, the God of the Christian. Sixth, more and more am I convinced that Jesus of Nazareth came into this world as a revelation of the purpose and character of that Divine Being, that he was so lifted up above his fellows in character and knowledge and so related to the Infinite One as properly to be called his Son. Finally, I have learned to believe in it not as one book, but as The Book. It is the one volume which in its uplifting power over the race is permanent. The world is being subdued by its message. It is the great uplifting force in the world. It is the everlasting voice of God upon earth."

HOOVER ATTRIBUTES OUR IDEALS TO BIBLE

In Message to Bible Class Convention He Says Nation's Institutions Rest on "Book of Books."

Denver [illegible] 6-29

BALTIMORE, Md., May 5 (AP).—Preservation of national ideals and representative institutions rests in adherence to the principles found in the Bible. President Hoover today told the closing session of the National Federation of Men's Bible Classes in convention here. The message was delivered by Representative Walter H. Newton of Minnesota, appointed a secretary by Mr. Hoover and delegated by him to appear at the convention.

The Rev. S. S. Lappin of Cincinnati and Morgan Blake, an Atlanta newspaper man were other speakers at the second and closing day of the two-day convention.

The text of President Hoover's message follows:

"There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination.

"The study of this book in your Bible classes is a post-graduate course in the richest library of human experience.

"As a nation, we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

KAISER SAYS HE TRUSTS IN BIBLE

Finds in It a Solution of Every Difficulty — Doesn't Care Much for Clergymen.

SWISS ARMY DELIGHTS HIM

He Says It Saves Him Six Army Corps—Expresses His Personal Desire to Maintain Peace.

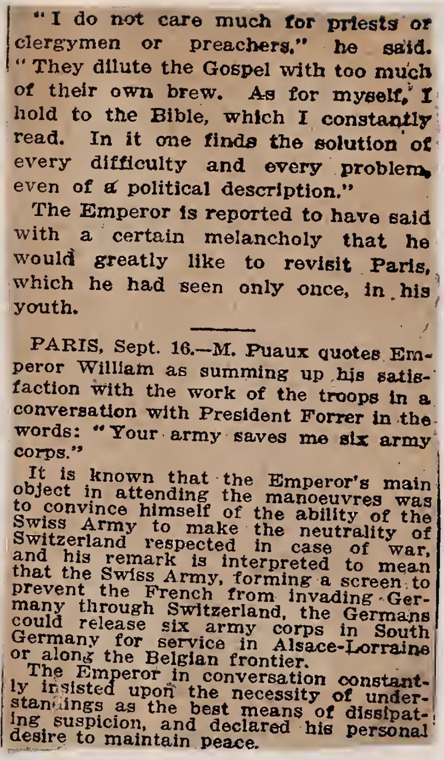
Sept 11, 1912

Special Cable to THE NEW YORK TIMES.

PARIS, Sept. 10.—Many anecdotes about the Kaiser's recent journey to Switzerland are contained in a letter to the Temps by René Puaux, that journal's special correspondent during the Kaiser's visit.

One anecdote deals with the Emperor's meeting with Mlle. Bujard of Geneva, a lady of 70 who was governess at the Prussian Court. The Kaiser asked her if she remembered how he and his sisters used to pull her legs under the table and make her laugh till the tears ran down her face by their extraordinary grimaces. He reminded her of how one day a Prince and he hoisted Princess Sophia on top of a cupboard, where the Princess emitted piercing shrieks. The former governess evoked in her turn reminiscences of the Kaiser.

In conversation with Dr. Forrer, the Swiss President, the Kaiser spoke of his religious convictions.



"I do not care much for priests or clergymen or preachers," he said. "They dilute the Gospel with too much of their own brew. As for myself, I hold to the Bible, which I constantly read. In it one finds the solution of every difficulty and every problem, even of a political description."

The Emperor is reported to have said with a certain melancholy that he would greatly like to revisit Paris, which he had seen only once, in his youth.

PARIS, Sept. 16.—M. Puaux quotes Emperor William as summing up his satisfaction with the work of the troops in a conversation with President Forrer in the words: "Your army saves me six army corps."

It is known that the Emperor's main object in attending the manoeuvres was to convince himself of the ability of the Swiss Army to make the neutrality of Switzerland respected in case of war, and his remark is interpreted to mean that the Swiss Army, forming a screen to prevent the French from invading Germany through Switzerland, the Germans could release six army corps in South Germany for service in Alsace-Lorraine or along the Belgian frontier.

The Emperor in conversation constantly insisted upon the necessity of understandings as the best means of dissipating suspicion, and declared his personal desire to maintain peace.

In regard to the great Book I have only to say, it is the best book, God has given to man. All the good from the Saviour of the world is communicated in this Book.

—Abraham Lincoln.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength. —Robert E. Lee.

From Government Bulletin No. 14, 1930, we learn that Bible reading in public schools is expressly required by statute in eleven states (and by order of the Board of Education in the District of Columbia); is specifically permitted by law in five states, and is generally construed as lawful in twenty of the thirty-two remaining states whose constitutions and statutes do not expressly require, permit, or forbid it. In the twenty states which are legally silen the silence is interpreted as legal permission, so that Bible readin is practiced there. Although not santioning it for her schools, California by legal processes has declared the Bible a nonsectarian book and claims a place for it in the school libraries. No state has a direct legislation against the use of the Bible in the school, and those with negative attitudes are in the small minority where the authority ranges between court decision to interpretations of the law by state boards of education.

....

It is interesting to observe that during the past dozen years in thirty-three state universities reported in "School and Society," March 11, 1933, we have this information: "It is interesting to note that courses having to do with the Bible, both Old and New Testaments, are usually included in the curriculum. In the group of thirty-three surveyed, only two institutions were found where no distinctly Biblical courses were offered. There is a general feeling that the Bible challenges the attention of both scholars and students, not only because of its recognized authority, but also because of its influence on law, literature, and the progress of the race generally."

The Editors wrote to the United States Office of Education, Washington, D. C., and received the following interesting statement from Ward W. Keesecker, Specialist in School Legislation, concerning the legal status of Bible reading in the public schools. S S Times Jan 18. 41

Law requires Bible reading:

Alabama
Arkansas
Delaware
District of Columbia[1]
Florida
Georgia
Idaho
Kentucky
Maine
Massachusetts
New Jersey
Pennsylvania
Tennessee

Law specifically permits Bible reading:

Indiana
Iowa
Kansas
New York City
(by charter)
North Dakota
Oklahoma
South Dakota

Bible reading permitted under general terms of the law or by reason of its silence:

Colorado
Connecticut
Maryland
Michigan[2]
Mississippi
Missouri
Montana
Nebraska
New Hampshire
North Carolina
Ohio[3]
Oregon
Rhode Island
South Carolina
Texas
Vermont
Virginia
West Virginia

Bible reading not permitted under interpretation of State constitution or statutes:

Arizona[4]
California[4]
Illinois
Louisiana
Minnesota
Nevada
New Mexico[4]
New York (outside of New York City)
Washington
Utah
Wisconsin[4]
Wyoming

SUMMER WORK OF THE CHILDREN'S AID SOCIETY.

Ever since the 14th of June, this Society has been actively engaged in sending companies of girls and boys to the Bath Beach Summer Home, and to the Brace Farm School, at Kensico, Westchester County, New York. Most all of the little girls are under twelve years of age, and are scholars in the Industrial Schools of the Society, coming from homes in the crowded tenement wards. The boys attend the same schools, or have been overlooked or crowded out of other vacation parties, and so have been passed on to the Farm School, at Kensico, where there is liberty and wholesome food for every new comer.

From the commencement of the summer campaign, all the resources of the Society have been strained, so that as many as possible might participate in the pleasures of the Sea Side Home at Bath, and the farm among the hills of Westchester County.

The "wee boys" little chaps who are too young to be entirely separated from their sisters, have two cottages at Bath Beach, set apart for them, where, under the oversight of efficient care-takers, they revel in delights, before unknown or unimagined.

Green grass, pure air, the shade of tall out spreading trees and the constant murmur of the water upon the beach, are in striking contrast to the dreary and uncleanly surroundings of a tenement court.

The sending of one hundred boys to the Farm School for a two weeks' vacation is a new undertaking, but one calculated to enhance the usefulness of the Society, and it is hoped in this way to create a wider interest in rural pursuits than is natural to boys whose knowledge of life has been restricted to that of the congested quarters of New York.

A few boys who were among the first arrivals at the farm, were observed sitting, one evening, at the side of the great barn. The twilight had faded and the stars were shining brightly overhead.

They had sat in perfect silence for some minutes, when one was heard to say, "What is all yuse tinking about?" "Nawthing," one and another answered; then after a short interval, one said, "Say, fellews, I tink if we spoke naterally, dey'd hear us in de city. I never knowed a place so still as dis."

The humorous, as well as the more serious side of their nature also finds expression. One day, after the dinner hour, a number of the boys had wandered into the pasture lot, where the grass was green and fresh and apparently so attractive that soon the entire squad were stretched at full length upon the turf. Presently one little fellow piped out, "Hi, Billy, did you'se ever tink how dis puts all de parks in New York outer sight? We can trow ourselfs on de grass here wid out hearing de sparrer cops yell, 'Here, yous'e fellers, git there! How many timse do yous'e wants ter be telled to keep off de grass?'" And then, as by one accord, they all burst into the

I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utter chaotic state of opinion on these matters, without the use of the Bible. By the study of what other book could children be so much humanized?

—Thomas Henry Huxley.

All that has been done to weaken the foundation of an implicit faith in the Bible, as a whole, has been at the expense of the sense of religious obligation, and at the cost of human happiness. —J. G. Holland.

"If we abide by the principles taught in the Bible our country will go on prospering and to prosper but if we & our posterity neglect its instructions and authority no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Webster

"The whole hope of human progress is suspended on the ever growing influence of the Bible" Seward

"Hold fast to the Bible as the sheet anchor of your liberties, write its precepts on your hearts & practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization & to this we must look as our guide in the future" Grant 1876

"I have always said, and always will say, that the studious perusal of the sacred volume, will make better citizens, better fathers & better husbands

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WHAT THE GREATEST MEN OF THE WORLD THINK OF

THE

BIBLE AND CHRISTIANITY.

COMPILED AND ARRANGED

BY

THE REV. H. LOOMIS.

BIBLE HOUSE,
YOKOHAMA.

非賣品

WHAT THE GREATEST MEN OF THE
OF THE BIBLE AND CHRIST

The following are the opinions of a
famous Rulers, Statemen, Jurists, Sc
of the Army and Navy, Authors, &c
of the Bible and the value of its teac

The Emperor Theodosius wrote
New Testament with his own hand
fix its words better in his memory.

Prince George of Transylvania
Bible through 27 times.

One of the Kings of Aragon read
with a large Commentary 14 times.

Alfred the Great loved the Bible
found such great comfort in it, th
translation of a part of it into th
language.

At the Coronation of Queen Vict
was first placed upon her head by the
Canterbury, and then, as the repres
whole nation, he presented her with a
of the Bible saying ; " This Book is th
thing that this world affords. Here i
is the Royal Law ; these are the liv
God. Blessed is he that readeth and
the words of this Book."

The prosperity which has attende
glorious reign is due to her loyalty to
of the Bible.

When the Queen was asked by an African Prince what was the foundation of England's greatness she handed to him a copy of the Bible.

Napoleon Bonaparte.—"The Bible contains a complete series of facts, and of historical men to explain time and eternity, such as no other religion has to offer. Everything in it is grand and worthy of God. The Bible is more than a Book; it is a living being, with an action, a power surpassing all others. I never omit to read it, and every day with new pleasure."

General Grant, President of the U. S.—"Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide for the future."

William McKinley, President of the U. S.—"I believe in the Divinity of Christ, and recognize Christianity as the mightiest factor in the world's civilization."

George Washington, President of the U. S.—"It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has no gratitude to acknowledge his obligations to his Creator."

John Adams, President of the U. S.—"The Bible is the best book in the world."

John Quincy Adams, President of the U. S.—

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sufficient guide in the wilderness of the world. The Bible is the greatest and the best gift ever given to mankind."

"During the many years that I was a member of the Cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

Prince Bismark, The greatest German Statesman.—"If I were not a Christian, I would not continue to serve the King another hour. Were I not a staunch Christian, did I not stand upon the miraculous basis of religion, you would never have posessed a Federal Chancellor in my person."

He was accustomed to call together his whole household once a week for prayer and listening to his explanation of some portion of Scripture.

Lord Beaconsfield, Prime Minister of England.—"The Word of God is eternal and will survive the spheres."

Daniel Webster, Secretary of State one of the greatest Lawers and Statesman. — "I have read through the Bible many times. I make a practice to go through it once a year. It is the book of all others for lawyers as well as divines. It fits a man for life it prepares him for death."

W. H. Seward, Secretary of State when Mr. Lincoln was President, and one of the greatest American Statesmen.—"The whole hope of human progress is suspended on the evergrowing influence of the Bible."

Hon. John Hay, Secretary o
present Head of the United States
himself a friend of Christianity,
value to lost humanity, and recog
of Christ and the potentiality of
civilizing agency.

Hon. John Wanamaker, Who
of the Treasury, and whose noble C
broad philanthropies are known ev
largest Sunday school in the World.
He has never entertained a doub
of Christ, and as he grown olde
more and more the importance
religion to mankind.

Secretary Gage of the U. S. Trea
tary Wilson of the Department of
leading members of the Presbyterian

JUDGES.

Sir Mathew Hale, Chief Justic
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sufficient guide in the wilderness of the world. The Bible is the greatest and the best gift ever given to mankind."

"During the many years that I was a member of the Cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

Prince Bismark, The greatest German Statesman.—"If I were not a Christian, I would not continue to serve the King another hour. Were I not a staunch Christian, did I not stand upon the miraculous basis of religion, you would never have posessed a Federal Chancellor in my person."

He was accustomed to call together his whole household once a week for prayer and listening to his explanation of some portion of Scripture.

Lord Beaconsfield, Prime Minister of England.—"The Word of God is eternal and will survive the spheres."

Daniel Webster, Secretary of State one of the greatest Lawers and Statesman. — "I have read through the Bible many times. I make a practice to go through it once a year. It is the book of all others for lawyers as well as divines. It fits a man for life it prepares him for death."

W. H. Seward, Secretary of State when Mr. Lincoln was President, and one of the greatest American Statesmen.—"The whole hope of human progress is suspended on the evergrowing influence of the Bible."

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Maj. General Oliver O. Howard, U. S. Army.—"I believe the Christian religion as set forth in the New Testament and supported by the holy Scriptures of the Old Testament is the friend of mankind? It makes man happy; it makes him, when genuine, treat his fellow-man with love and helpfulness."

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Presbyterianism

"The best Lutheran in the Presb. Ch."

1. Very own unmingled feeling of reticence and pride representation

   Very inheritance - and yet we dissent from this arg. in public

   Virginian's State pride. The Boston woman on travel.

2. Doctrinal conviction

   That opinions matter. Moravians. Brainerd

   Home training. Catechisms. Carolina Sem on [illegible] Brown

   Our Confession of Faith

   The Sov. & Transcendence of God. Temple "For God"

   The new Calvinism. Lewis & Cal on Grace Barth.

3. Steadfastness & tenacity & solidity. Dornoch.

   Just as Scotch Irish. Seen lately. Having seen in our foreign missions

   Irishman & negro   Fidelity to God. [illegible] Carlton. Duncan Spark

4. Love of order & decorum

   Too much - "What a Goodlye Goth Lost!"

   Our Ch. & Common Courtesy.

5. Comprehension & tolerance & unity.
Ecumenical movement
Our efforts in Presb. & Ref. family
mostly. 9/10 from Presb.

6. Which one can love most, serve best, most exalt the Lord Jesus.

From Chinese Gordon's Letters to his Sister.

10 August, 1867.

Make Him your guide; you do not want any other. He has said, "I will teach you all things"; and, depend upon it, you will find it the shortest course to pursue.

You say you have little time to read; you have from six to eight every morning. I own it is not pleasant to flesh and blood; but, if this trouble is much, the corresponding growth in grace is far greater. We must not deceive ourselves; we have plenty and plenty of time during the day for ourselves. If we aspire to walk in the power of the new life, we must cast away all hindrances, and it must cost something we really value.

We aspire to a closer and lasting communion with the living God, which is a high aspiration and needs mush striving and many falls.

Mauritius, 24 November, 1881. -

I have read the Scriptures and have got pearls from them, but as though from deduction or analogy, and not as directly from God - not as though He spoke or wrote to us.

It is difficult to explain what I mean, but what I want to say is this: I now look upon the Scriptures as alive - living oracles - and not as a historical,religious book, as I have hitherto done, even when feeling its mystical character. I cannot say how important this vista is to me. I have said that, as long as the newspaper affords one more attraction than the Bible, something must be wrong.

I believe that Christ *as man*, with a sinless body derived from the Holy Ghost, and to whom the Holy Ghost was given *without* measure, obtained all knowledge, all miracle power, and all His attributes, simply because His eyes were opened by the Scripture.

February, 1882.

Look at the Tabernacle, a lot of wood and tapestry; nothing more; yet, with God in it, it is everything. That it is the type of every man, both actually and spiritually, I think is sure; and the solution is in the Scriptures, which are Christ. In the carnal man the Tabernacle is in ruins.

Jaffa, 11 July, 1883.

I believe the deadness in some of the clergy is owing, firstly, to not reading the Scriptures; secondly, to not meditating over them; thirdly, to not praying sufficiently; fourthly, to being taken up with religious secular work (Acts vi. 2-4).

Jaffa, 28 September, 1883.

A natural babe refuses strong meat, it will not take it; so in like manner does a spiritual babe. When we do not know the Scriptures, we naturally do not know the tendency of certain verses; consequently, when we read any new view, we have not the knowledge of the Scriptures to fall back upon, which another, knowing them, has. There is a material study of the Scriptures necessary in order to know them, which we cannot have if we do not give the time to such actual study, which few of us do. These latter are the babes, and, to write to them, we have far more fully to quote the Scriptures than to the spiritual adult.

World Trends Today

Heim
Dawson - Relig - th Mod-
ern State

Others have a sentiment – "Ebb", sense the storm.

Nationalism

Good. Freedom of Speech Indig. churches. –

Bad. Russia. Persia. Mexico.

Turkey recently Italy

The shift toward supernatural interpretation

Schweitzer. Barth. [illegible]

Mackay on Laymen Report.

Secularism. R Jones

Breakdown of religion?

Wm [illegible]. Watson. Mencken.

Why?

Communism

World unity

In Thos. Holland. Dresser. Publicity.

A world publicity. i.e. convergence of today

Seattle speech. Our bad movies

Peace movement

The neglected salvation. Evidence. N.T. [illegible] –
Race. Kagawa [illegible] – . Christian Salvation.

"By a dubious & devious route & a singularly sick mind the world is gradually approaching Unity, and discovering that it is more blessed to give than to receive. Every country now strains to send its goods abroad to others and to receive as little as possible in return. Thus, despite economic nationalism, we are in practice learning that the human race is one family." Edt. Delhi Statesman Oct. 27, 1933.

A Working Creed for the Present Time.

1. Armstrong's Life. "The simpler a man's creed the better or" What Comfort is there in any but the simplest truths.

2. Comfortable doctrine. Forget most of what we learn. Our Classics of. with English. How little remember. We can be content with simple essentials.

3. History does just this with great eras & great men. Reduce them to the central issue - a word or a phrase. Reformation v. Renascence. Luther. Nelson

4. Life necessitates this economy. Cant remember & work with systems. Not even the philosopher. Must live by few simple principles.

5. And the central principles come out inevitably whether we will or no. A comfort to speakers & teachers. We deliver ourselves.

6. Now what are the few simple principles we need most today.

(1) Always & indisputably - "the truth"

This the basis. Idea School motto. Hardy

The one thing solid and trustworthy. Necessary
the one thing not to be feared.
But what is it? [illegible] said. Whitehead
What we need now?

1. Salisbury. [illegible] – [illegible] [illegible] & society
2. [illegible] to individual character & economic [illegible]
3. Do to past Rosebery. Lowell. Drinkwater

(2) Unity

a. Negative. Not equality. But class strife
[illegible] prayer.

b. Positive

Unity of two ideals. Jefferson for a [illegible].
[illegible] on [illegible]
Personal. Work – no idleness
Race issue. Negro girl. Human relations

(3) Possibility – Hope

a. [illegible] [illegible] W. note
b. [illegible] Cemetery.
c. John Lawrence – [illegible] [illegible]
d. Lord Sanderson

The World's Need & the Church's Task.

What is the World's Need.

1. Light. Its intellectual confusion & bewilderment
[illegible] not imp. to know
There are individuals who know – but others know off.
The conflicting tendencies. Democ. & authority.
Relation to the past. Build on it. Cut free it.
China – McMurray

2. Power & courage. Its moral impotence. Gloom
Want of any control & steadiness.
Doing the dreams. Persia – but how to

3. National & Racial Aspirations & divisions & Unity
India
Japan.

The attitude of the leaders & anarchic age.
The world like an unsaved Man

What is the Church's task. Just like Christ.

1. A witness to truth. To ever proclaim the moral ideals of a righteous human order.
   a. Cooperation for competition
   b. Exaltation of the things that unite not divide. Christ
   c. Persons above things "
   d. Acceptance of love, kindness, trust, peace
   e. Comprehension of individual & social, present & past
   f. The leadership of Chr. in humanity. Grace
2. A source of power. The N.T. "[illegible] of a new it."
   Mark I, 27. Jno I. Is it power in me?
   The Resurrection - Orion
3. The Church has dangers here
   a. Of losing her balance
   b. Of watering down her power.
4. The three freedoms - the Ch. the individual & human-
   ity ABWarren

The family unity.

Church Federation

1. It must be recognized that again the union is halted. Some glad. Some regret. But the fact. No. So. Meth. Vancouver scheme. In Canada. Scotland Ok but - When 2 Presb. churches unite, they make 3!

2. The improbability of union imperils but also necessitates federation. It imperils it. But it necessitates it

(1) The fact of common conscience & temper
Prohibition e.g. World Court. Peace. the [illegible]
Council names & you can't identify them
In any case history shows that common as-
soc. needs are inevitable. Evg. Alliance
Bible Soc. [illegible] Baldwin. [illegible] Berg. If we
do not provide interdenom. - they will be undenom.
Common undenominational Masonry
League of Nations. [illegible] - [illegible] · the Scot.

(2) The fact of common evangelical conviction
There are diff. Some unite. Some weaken. Which?
when in the line - are these
But our common apologetic & devotional life
hidden lately dealt
The books, hymns, ignore denomin.

(3) The need of common action. For what?

a. Evangelism

Cleveland Richmond

b. Community Ch. separate Bp. Union. [illegible]

c. Religious education. The facts. Union in seeing that it is done some way.

The [illegible] & [illegible] brigade. [illegible] school [illegible]
mercy & relief.

d. The expression & true publicity.

e. The moral & social action. The great sins. Cadbury & R.E.T.

Cecil. [illegible] have a pure foresight

3. But some say, as this is pure publicity, that we have no [illegible].

Dickinson & Drake at Repub. Club in Wy

Dept. attitude among us.

Easy optimism. All will be OK.

Unhappy pessimism. I fear you are.
None expected of me. [illegible] ever

Grave, earnest, unselfish prospects.

Huxley's Aim Dec 31. 56 "To be indifferent as to whether the work is recognised as mine, so long as it is done."

But few of [illegible]. Christ. Serve & die for men

A religion for the Depression. Heretic 3

1. There is something tragic yet human in the way men turn to R. in need & forget it in prosperity

D.T.M. "The Opera" - The War. B.T. in Conn. Cong.

No R. that is real that is not as valid & necessary for prosperity as for adversity. Hugo quoted "Lately people" in the O.T. God - both hills & valleys I Kings XX.28.

2. What is religion?

Not in Gospels. 5 times in N.T. Jno. Dewey

Dictionary - but we Jews & Christians all have something better than religion.

3 But using our common language

Ethics related to God & touched with emotion

(1) Reckoning with & on God. Etymology of religion

Scotch story. Ennoris. Temple. My father.

(2) Ruling life by principle i.e. the character of God.

Not by boy's consc. or him. Don't get comfort.

Ah! we merely drugs found at Ivahoe!

Irving's boys in Paris. Cleveland at Harvard

(3) Allow more margin in our field.

Gates or Wandering Trees. Columbia Univ.

Having - "a single look on"

(4) Veracity. God can't lie. Jordan St Paulin

(5) Frugality. No waste. Pioneers. Frere keeping

(6) Tenacity. Wm. the Silent. "Times" on Albert
"It is not necessary to hope in order to
undertake nor to succeed in order to
persevere": July 19 '34 "Die first"

4 But religion as I have said must be spe-
cific & concrete. Father Burke's verse—
It is Gty. a nothing. [illegible]. to Gen
Charity. vs. Communism. Gr. [illegible]
Gr. despair. vs. despair

The three suicides on July 10. 35
Ray Long. R.E. Walker of the Chatta-
nooga Times. J. J. Comer of
Alabama. son of former Gov.

And personal - Kagawa. Mayo & Drs

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China Campaign I

1 It is a difficult task to appraise justly the significance of one's own time. Perspective faulty. Too near. At last having seen so much exaggeration we go to other extreme & treat lightly. Like the man at the new [illegible] 'Little is much if God is in it'. Too much talk of Crisis.

But it can't be that men are not able to judge their day. There are great times. We can know it. Epochs - Barbarian inv. Fall of th. Empire. Reformation. America.

And now such a new age has broken on us. We are living [illegible] unable to read our age in any but urgent terms.

2 And at least we cannot mistake in fixing our minds upon the supreme crisis in China. Great because of size & character.

, Size 1/2 world in Asia. 1/2 that in China. 3x Roman Empire

. A real convulsion of a vast mind & soul.

A Renaissance. The rise of a new knowledge.

A Reformation. The annihilation of ancient superstition.

A revolution. Emancipation of the mass & the mind.

And our modern scientific revolution. Bacon & Darwin

Introduction science & Evolution.

And our economic transformation.

Analyze it. Intellectual. [illegible] Political: [illegible] the problem hard as [illegible] industrial. Socialism. Their workers.

Moral. Oblig. to posterity > ancestry. [illegible] > self-centredness

Religion. Problem at Jubilee Conf. [illegible] paper.

3. A time like this is freighted with peculiar peril.

(1) The molten state may flow out & [illegible] the [illegible]

The danger of old China was frozen & dead. Yet the [illegible] [illegible] of our life lent out - hot.

But now Asia is about invading the West. [illegible]

(2) The nation's melted may harden again in distorted form

And not to be remolten.

(3) We may stamp & copy - a mere replica of the West -

The era of "infatuated Europeanization" (Harada). This is the best civilization alone can do.

4. But oh the wonderful encouragement & hope of such a time.
Materialism yields to the power of hopes, ideals, enthusiasms.
The wonderful joy of a new Day dawning in humanity.
What German blood did for Roman civ. Christian blood may now help to do for the world.

5. Every feature of the situation is a summons & opportunity for us.
Intellectual. Chrty. is light. The Mackenzie [illegible] [illegible].
Political. Only Chrty. can make a democracy of S.A. & Japan or the Philippines. Our asset in Nationalism.
Moral. Bishop Scott in China Year Book. Compar. [illegible] to [illegible] Come to our schools for morals at risk of conversion.
The religious need. Okuma. Nothing to drink.

6. Chrty. has always revelled in such epochal times. The hope that must reach new human need. The Roman Empire.

7. But no sky scraping [illegible] on the plan. Ed. Asia "There is a deepening conviction that spiritual Chrty. advances only by winning individuals, never by attacking masses." J Barr to E.C.L.

Our practical program - Men. "Not by [illegible] of [illegible] but by my men". Lawrence. What kind? What for? Edwards. [illegible] [illegible]

8 And now the simple practical view for us.
Is our action to equal to the emergency?
Gen. Carey. Is nothing going to be done about it?
The Church is now to be tested! Can we rise to it? We can. We are. Our new hope & confidence.

China Campaign II

1. There never was before in the history of the world such an opportunity for influencing a nation as that presented in China.
Robert Barr The Unchanging East. [illegible] on Oct. 20.
A great people is passing through a transformation the most radical, expeditious and tranquil ever seen.
And yet a deeper knowledge of history would have prepared us for it. Radical - but no nation more democratic - clan, village, guild. Expedition [illegible] Robert Morrison "It began then". Prompt - of Taiping & Moslem rebellions
Two significant points -
Docility - due to haughty Psychological reaction to interest?
Or was it always this repressed. So long days. They sent for Buddhism. They went to the far west.
The many men leading the nation.
2. This opportunity belongs pre-eminently to the American people.
We had no share in the early aggressions. Opium War.
Nor in the later ones. Hay & partition
The return of the indemnity - for education.
The Burlingame & Yung Wing embassies of statesmen & students
Our honorable diplomacy. Perry, Harris, Wells Williams
The revolution inspired by us. Geo. Washington
How deep the friendship [illegible] by the [illegible] our treatment of Chinese immigrants.
Moreover we alone are both able & willing. Germany able but not willing. G.B. willing but not able - [illegible] and L.M.S. report says "It seems impossible to arouse any special interest in this great opportunity or to call forth any generous enthusiasm in regard to it." Glory in our prosperity, indep. of politics.
Pre-eminence now is our American day. The burden of world leadership has passed to us. Can we bear it!
It is a crisis for America as well as for China.

3. And the opportunity is primarily for the Christians of America
Our interest alone in private commerce of Organized trade
Ability. alone can meet China's needs today. - that
Civilization but the institutions of the Christ. Church, School,
family, ideals of truth & duty - character
China knows this and looks to our religion - & has a
prepared moral sense - an ethical conscience.

4. And in a peculiar degree this opportunity is for our Church
Ours the oldest most extended, strongest Church mission
in China.
C.I.M. bigger but not Church And our educat. & medical
work far ahead of theirs 331 miss. 1327 native [illegible]
21875 members 448 schools 9659 pupils. 29 hosp.
46 dispensaries. 180000 patients. Race has seen in
educat. Preach the Gospel in the hospital.
Ours moreover the only Ch. which has the vision in such
a campaign. Episc. only ask 200000 for [illegible].
We want men & women too

5. And now to bring our argument closer we are the men
on whom this opportunity calls
Whom shall I send? Here am I - send me. Isa. VI
The World Need for us. [illegible] [illegible]
The Men. [illegible] respond - E.C. [illegible]. Denver

China Campaign III

We are met in an interest which transcends the political issues. The country will go on no matter who the [illegible]. Dooley "as long as the hired help doesn't leave." Dooley: "the government will go on [illegible] [illegible]."

1. We meet in the interest of the greatest nation in the world.
   It is the oldest. q. Jews. Europe. Our civ. – America 1000. Assyria Babylon
   The most populous. 2 × N. & S.A. 1/4 of world. U.S. 1/16.
   The most capable. Great Wall. Great system of rail roads & big bldgs. Compass 2600 B.C. Powder 1700 B.C. Paper 200 B.C. Printing 200 yrs before Gutenberg
   The most influential Korea. Japan. Thibet. Its trade Singapore.
   The richest in untouched resources. Father of China & Germany the extens. agric. as yet.
   The most moral. V & VII Commandments. [illegible] Scholarship. [illegible]
2. China is passing through the throes of a tragic & mortal crisis on which its life and our interests hang.
   A nation not an individ. is passing from isolation into the world arena. And it is doing it in a decade.
   This requires & produces an intellectual revolution. The Episc. Govern. on Language. It is in a stage of transition almost as violent as the change from monarchy to republicanism. "Not monetary currency but the intellectual currency in chaos!
   The economic crisis yet more terrible. [illegible] Rollestone. Built on Stephen Howard silk. Boxers. Carrying trade [illegible] not oil.
   The moral & religious crisis yet more appalling. Emper. Classics gone. Dying their gods. Ancestor worship transforming. Can it survive? Only on a new intellectual basis.
3. And it is meeting this crisis in a way to attract our sympathy & challenge our admiration.
   The childlike simplicity and sufficiency of the documents which remove the Govt.
   The dignity, good faith & courage of the opium policy.

The generous, forgiving attitude to foreigners
The open hospitality to foreign ideas.
The declaration of religious liberty. Yuan. Sun
The Constitution
The manly rejection of the bonds of popular superstition
The Lu hsien village leader Mr. Ross's man who put a rope
around his neck & another around the idol.

4. And also to demand our help.
For the situation is hopeless if we do not give them Christianity.
Religion is indispensable. China needs it
For power, dynamic. Compass but no navy. Powder but
no [illegible] or harbor. Printing but no papers or press
or pop. intelligence. Ethics but no living morality no
charity.
For stability. The recognition of God in the documents of the
polit. movements of men. B. Franklin
For guidance.
For regeneration of men & society. God the only Creator
Sir Valentine Chirol on shifting Chinese man.
And China realizes this & wants Christianity.
The census which came
The Christn. leaders. 1/5. The Sun Li etc. The Assembly
& the proposal from China the [illegible] of the Manchus
The use of Christn. The change at Kien Chow.

5 And to demand it now.
This is the one hour — for China [illegible].
Lowell "The Crisis" — "Once to every man & nation".

China Campaign IV

1. The present world situation more fascinating than the subject modern novel. Its interest in the study of character development. Old novel characters come out the same as went in. Elsie Venner a transition type. Physiological & psychological as now. But of nations & races too. Real & gigantic trans. in Japan

2. And in a yet more notable & gigantic form in China.
What has taken place. The oldest, largest, most conservative, always monarchical, most exclusive (Great Wall a symbol) has broken over.
There have been those who held that this could never happen. Townsend, Curzon. But Taiping Rebellion should have taught them
And now it has happened.

3 And no other happening in history is comparable with it.
The biggest thing of Japan's emergence and the USA origin
And it involves the greatest body of undeveloped resources on Earth
Materially - the application, possibilities of it
And in character
There the greatest resources Red Cross Jap. merchants, bankers.
The quality of the Chinese people
Solid - Bullock Eclectic industry. Character Mr. Mateer's motto
Decent. Chinese religious char. the lingua mentions. Labor-
Capable Kobe sign. Enduring [illegible] [illegible]
Forgiving - after opium & our treatment.
Reasonable Always led by enlightened men. Old. New too

4. But the present change is discredited.
Too sudden - But China long preparing. Not English teaching true
Unequipped But village organization. Always dem. The real Chinese mind only now released. Eliot "as well fitted as our fathers".
You men to Japan "Elder Statesmen" to see Jefferson 3x W [illegible]

There will be reaction. But (1) Human progress can't be prevented.
(2) Common people don't surrender rights once enjoyed (3) There
will also be reaction from reaction. Japan. Boxer. (4) Any fault of the
Old Chinese exaggerated! Brandt's [illegible] at [illegible]. Intellectual necessity.
5. For this situation presents to Christy its supreme opportunity whether it
succeeds or fails. Chang Chih Tung. China's Only Hope.
(1) Christy produced this situation. Mission. Sun Yat Sen. (2) It alone can
guide it (3) It is the Nationalistic asset.
The Chinese realize this & care for it. e.g. Tokyo Univ. Canton. Egypt [illegible]
And think of what Chinese Christy. can do for Asia & the world
Boxer martyrs. China's power to impress & on other nations.
6 And also an enormous peril.
To let it slip back would [illegible] might destroy us. Gamewell.
The industrial peril of a hostile & competitive China.
The dead weight on the world of Chinese materialism.
Could we any longer believe in God. Cairns. Mass McClay
It would harden mankind.
Effect on our children – If a [illegible] have bad what you would!
7. And the appeal of this situation is peculiarly to us.
Our men overthrew Taipings & perpetuated the dynasty.
If our Natn. policy was the main reason for us as Chns. throw-
ing our influ. sympathy & not aligning ourselves with Europe.
A real union. Overdue but now. Moule. [illegible] Lowell "One to –
And we are on trial – Our Christy. Are we equal to such a
call from God. Our elastic God. The [illegible] man.
And it comes from Christ to who is in need Matt. XXV.

China Campaign V.

There are many men whose individual incomes exceed all our incomes - yes even all our present & prospective wealth
But all the money in the world less value than our lives
The great problem of life. What shall I do with my one life?
We have never had before so wonderful an illustration of the power of Chrity. to awaken & remake a nation
More wonderful than Rome. of Gibbon. There the Emperor did it and it took 400 yrs. Theodosius & Gratian. Now the common people act in 100 yrs.
But did Chrity. do it? Manila Times. Sun Yat Sen. A slow smouldering fire suddenly bursting into flame.
And how did it do it? By the wonderful & silent & resistless method of moral & educative influence. Hospital. Picture blind man, mother & lame child. Incarnate love. In the School. And life. Peabody's village.
We see that the mightiest force in the world to work with is Christ and the truth of Christ.
In penetrating the life of a nation. Williams & the Confucianist
In making individual character. The Boxer martyrs. Hayes' picture of the missionaries & natives in Shen Si.
In elevating women. The blind leper girl in Canton. Keppler on the Hampton Middle School. No School. Bound feet. Not allowed out. No patriotism.
In spreading happiness & peace. "Mrs Mateer's home" & heaven
And China is the mightiest field in which to invest our lives or our life which is money. with this force.
It is the great mass of unreached resources.
It is the field of most various need.
For the medical missionary. Med. prof. Sanitation. Unfortunate classes. Human suffering
For the teacher - Mrs. Mateer her motto
For the man who will follow St. Paul.

It is the field of most lucrative response. Yonker
on the crowded churches - 1000 - 2000 packed.
And life is given us to invest in this way
Livingstone's death and its power.
Without fear of sacrifice - C E Patton
Unto death - the Board room tablets - Byron
Will we now do the best with our lives, our life?
Not good only but the best
Are we men of "burning hearts"? The Disciples now
at Lien Chow.

China Campaign VI.

1 We may not content ourselves with looking at the situation in China as mere students of the philos. of history. Fascinating enough. But we are creators of history - with God.

2. We are to look at it from the point of view of our Church's practical attitude. What are you going to do about it? Carey & Ryland.

(1) What is the China Campaign?

The G.A. action. Our Bd. carrying out of the plan

Origin. Balt. Biennial. China Missions. We are here to

Significance of our action. None in G.B. Only Epis. here

(2) What is the adequate reason for it?

Found in the unique & exigent situation

a A racial mind is opened to our influence in an unprecedented & unbelievable condition of accessibility

An isolated mind - geog. - self-sufficient isolated in time, that is in the past - stagnant

Now opened wide! Townsend. Curzon. But it has.

The marvel & hope of its resiliency, elasticity, life.

b. A national character has opened itself for reformation

Offering its real strength for human service.

And its weakness & decay for redemption.

The marvel of this confession in China - Save face!

And this hunger for national salvation a noble thing & a promise. Confession of the Nanking student

Are hungry now as this.

Wright's honest Speech. Honest men needed

And what can make them but Christ!

c. A great people is changing its Gods
It is rejecting the old.
Buddhism & Taoism a wrong attitude toward
Nature & its resources and toward life
Confucianism – a wrong conception of ideals & of
the past
What will be the new Gods.
None – Agnosticism or Chr. ism.
The pathos of such an hour
This situation presents an amazing opportunity
And note that such high strung tenseness & eagerness of intensity cannot last long. Not in the individual or in the nation. The hour of enthusiasm will pass.

(3) And what is the method.
Well it springs from the situation.
A great emergency demands exceptional action.
We opposed Joint Exec. Com. Ten plans. Chose outside
How then can we be equal to it – and change the plastic mass today for God?
The response on our Eastern trip.

I know now how Carey felt "Is a going to be done about it"
"I thank you heartily for your kind thought & for the book. You may feel assured that I will read the book thoughtfully. I desire to know the Great Teacher better. It is my belief that He has a message for those of us who are preparing in our humble way to serve our people. I hope that as we increase in knowledge of Him we may understand our duty & our work better." Chang Ling of Harvard to my letter sending "The Deity of Christ".

In an interview vouched for by the Bible Society, General Li (Vice-President of the Republic) says:

"Missionaries are our friends. Jesus is better than Confucius and I am strongly in favor of more missionaries coming to China. We shall do all we can to assist the missionaries, and the more missionaries we induce to come here the better will the republican government of the new China be pleased. China would not be what it is today were it not for these missionaries. The time will come when the two greatest Republics, China and America, will be on the most friendly footing."

The military Governor of the Fukien Province addressed a patriotic meeting of Christians in the English church at Fuchow as follows:

"The establishment of the Republic is due to all the foreign teachers coming from afar across the deep ocean to open the understanding of our people. It is due as well to all the members of your honorable Church, who, following the public good and observing the laws, have upheld the cause of education so that righteousness is exalted in every place. The believers have set an example so that there need never be another overturning but the government be established. Moreover, we hope that all the believers of your honorable churches can establish harmonious relationship with the authorities whether in city or country, and together enjoy the happiness of religious liberty."

The military Governor of the Province of Yuinnan addressed the assembled adherents of a China Inland Mission station, saying:

"The greatest religion in the world is the religion of Jesus Christ. Before long the Christian religion will be the religion of our China."

"Our Chinese religions, Buddhism and Taoism crown our hills with temples but do nothing for the people in the cities at their feet. The Christian religion fills our cities with schools and hospitals which minister to the needs of our inhabitants." Tran Tang

~~in the building of our Union University.~~ Sun Yat Sen says in his book "Kidnapped in London":

"My despair was complete and only by prayer to God could I gain any comfort. Still the dreary and still more dreary nights wore on, and but for the comfort afforded me by prayer, I believe I should have gone mad . . . There came over me a feeling of calmness, of hopefulness and confidence that assured me my prayer was heard."

"Men say that the revolution originated with me. I do not deny the charge. But where did the idea of the revolution come from ?
It came because from my youth I have had intercourse with foreign missionaries. Those from Europe and America with whom I associated put the ideals of freedom and liberty into my heart. Now I call upon the church to help in the establishment of the new government. The republic cannot endure unless there is that virtue, the righteousness for which the Christian religion stands, at the center of the nation's life."
(Sun Yat Sen.)

* * * * * * * * * * * * * * * * * *

" I have been much engaged in the pursuit of my occupation and hitherto have had little opportunity to study the dodtrine you preach, but since the revolution, in my official position, I have come into contact with those of my countrymen who sincerely follow your faith. I have found them men of their word, loyal and faithful, men of high purpose and thoroughly to be relied on. I feel that I must, too, become a

Christian when I can get to learn more of the Truth."
(General Ching Chi Mei, military governor of Shanghai.)

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The Chinese Republic is established. Dr. E.G.Morrison, the well known newspaper correspondent, now a representative of the Chinese Government, writes;

'The Chinese Republic is an accomplished fact. After a revolution characterized by a rapidity, peacefulness and moderation unique in the long history of the world, the oldest monarchy on earth has become the youngest republic.'

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A missionary of twenty years' standing writes; 'Are the people of China ready for a Republican form of government ? The masses are quite amenable under any stable rule. If the educated and enlightened are fired with patriotism and seek the elevation of the nation, the common people will follow gladly. Making every allowance for the selfishness and cupidity of many who rise to power, there is a momentum toward patriotism, altruism and useful service under the present democracy which would have seemed beyond hope a year ago.

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A physician from Hunan writes; 'Our work has nearly doubled since the Revolution, and it was large before. Schools are opening. The book sales are five times greater than before the Revolution. Our hope is that we shall be able to put up buildings fast enough to accommodate patients in the hospitals and scholars in the schools.

At Kachek, Hainan, the last communion service was the largest the station ever had; four hundred were present. The church is one large Bible School, the classes of which consist of groups of Christians settled throughout the country, holding daily meetings and studying some book of the Bible.'

* * * * * * * * * * * * * * * * * * *

Rev. A.A.Fulton, for twenty-five years a missionary in Southern China, writes; 'Verily, the changes that I have seen since I first started for old China are miracles enough for me. In every chapel we meet crowds. The problem now is to get buildings which will seat communicants and inquirers.'

Missionary Situation in the Face of 1919

1. It is just 30 years since I began the work in S.V.M.
   There have been many critical situations since then
   On field. Armen. Massacres, Boxer & Chin. Repub. War over Korea
   Exter. in Japan Spanish War At home 1894, &c.
   But never - Are we to be blocked in the hour of greatest need & opportunity.
   The financial situation. Deficit = added defic. for 20 years due to Specie, Exchange & Costs. The Specie market. Paradox of what under it. Way it voted the opposite. Its obvious effect by (1) What has been done (2) Native gifts (3) Tendency of life. I am forth.
   The pressure abroad. Costs. Increase of salaries
   The young men returning. Bovard's letter. 14 doctors this year
2. While speaking of money & deficit I do not underestimate the significance (1) Of our having held our own so well since the Civil War. Or of the (2) Fact that the work is not dependent on money from us. Swami Dhanananda Sadhu Sundar Singh. The Quaker Colin in France.
   Am. B. 11000 fm. Mr. 63000 fr. P. S.
3. Their doing their duty does not relieve us from ours.
   Our gifts far behind our increase of wealth. 14000 new millionaires
   "All that he lost was his life."
4. I want this test come in the hour of our greatest need & opportunity.
   (1) The opportunity.
   Concrete. Teheran School. Dalliman. Miraj. McCandliss on Sandwich
   Phillips on the Persians
   Siam - Yunan Africa - Cameroun. Meshed Afghanistan
   General. Good will. Interpretation. Demands of a new world.
   (2) The need
   Concrete - India famine & influenza China - Famine. North
   Anhwei - Cholera. McDaniel's problem. Korea - Korea. Mat. : blood
   General A new order of life. A new principle of int. relations
   Church. The powers of the Church to control & self determination
   A new world order. Internationalism. Ch. to Chs. interrelations
   The emerging national forms of Chty. And free new Chris. religions or distorting them. The [illegible]

(3) Christ the Supreme need.

[illegible].

Kano.

Vandyke

The [illegible] case. "[illegible] what [illegible] [illegible]."

(4) The appeal of unity & cooperation

The S. Pauls. Ref. Boards   The Commune Bd.

Church. [illegible].

(5) The appeal of loyalty to the men & women who have gone.

On his - [illegible].

[illegible] [illegible]. [illegible] [illegible]

And the Dean of the church. Abbey. Gilbert White

The old thoughts not possible any more.

And the Lord of this Case

God's [illegible] [illegible] the [illegible] world.

HB Morgan, Pastor '77. "What good has the West ever brought to China? I would like to say that I believe that most of the good that has been done in China has been done by missionaries."

Sir W.W. Hunter on Carey et al. "They created a prose vernacular literature for Bengal; they established the modern method of popular education ... They gave the first great impulse to the native press; they set up the first steam engine in India, with its help they introduced the manufacture of paper on a large scale; in ten years they translated and printed the Bible or parts thereof in 31 languages."

Prof. Whitney of Yale. "Religion, commerce and scientific zeal rival one another in bringing new regions and peoples to light and in uncovering the long buried remains of others lost or destroyed; and of the three the first is the most prevailing and effective."

Sir H.H. Johnston in "British Central Africa" "It is they who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cooking; and almost invariably it has been to missionaries that the natives of Interior Africa have owed their first acquaintance with a printing press, the turning lathe, the mangle, the flat iron, the sawmill, the brick mould."

Dr. Wood of Embassy to Siam in 1856. "The unselfish kindness of the American Missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibility of a treaty with us would be diminished if they could have the Rev. Mr Mattoon as the first U.S. Consul to set the treaty in motion."

Dr. Dennis shows that missions have promoted temperance, opposed the liquor and opium traffic which are fatal to civic commerce, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated women, restrained antisocial customs such as polygamy, concubinage, adultery & child marriage & infanticide, fostered the suppression of the slave trade, abolished cannibalism & human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced Western medicine & medical science founded leper asylums & colonies, promoted cleanliness and sanitation & checked war.

Sir H.H. Johnston. "When the history of the great African States of the future comes to be written the arrival of the first missionary will with many of these new nations be the first historical events in their annals."

F. W. Stevens "I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Chr. missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political & industrial improvement. In all China there is not a single organization, or a deal of importance, that aims at moral improvement or that is calculated to bring it about, that is not traceable in its origin to the Chr. missions. I have inquired among all kinds of people from all parts of China for such an activity of non Chr. origin without finding one."

Sir Narayan Chandavarkar. "The process of the conversion of India to Christ may not be going on as rapidly, or in exactly the manner you hope, but nevertheless I say that India is being converted. The ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society & modifying every phase of Hindu thought."

Miss Yang Tang "Christy. is the only religion which has the power & inspiration to solve problems, to bring people to an understanding, to unite nations, to rebuild society & to make the ideal come."

We realize that we have undertaken a very diffic[illegible] task. Watson's testimony

But it is a necessary task.

China needs this work.
To produce good & able men
Good men. C.J. Wang. [illegible]   And women. Koo [illegible]
To keep her must have for them
The old religions. [illegible] & [illegible]
J.W. Stevens . Dean Tong
[illegible]

The Church in China needs it.
The need of intellectually equipped leadership
Japan Chinese

The [illegible] need it if they are to do this work.

And China deserves all the help we can give
The nation. Oldest. Largest. Ablest! Kobe [illegible] Is it true? [illegible]

But in higher ed. Experiment. Justice Brewer has
[illegible] on this point
But not accept. Cannot mean. E.A. Ross. Callender
[illegible] of [illegible]. [illegible]. Experiment & [illegible]
Kelly Miller

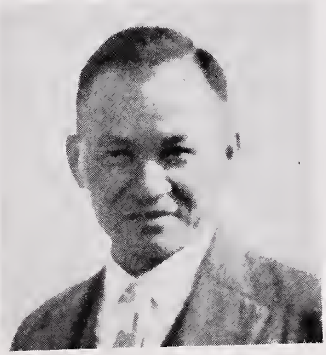
But is it not futile?
Mateer, [illegible]
The China I saw in '77 . now. Doctor. [illegible] Li. Rex on Tyan [illegible].
The Empress [illegible]. [illegible] & [illegible]. [illegible].
[illegible] wanted! Eddy. Has been on the platform. Japan [illegible] / Taiping. Moule

Crisis and Opportunity in China

A Message to Western Friends from the Rev. Y. S. Tom, Moderator of the Church of Christ in China

The Chinese Church is greatly indebted to the "Older Churches," who in turn received the gospel from still older churches, for the help they have given to China for the last 127 years.

It is love and devotion to our Lord and Master, Jesus Christ, that has constrained you in these acts of devotion to his cause. We have striven on our part, when and where we can, to carry on the work for ourselves. But our Church in China is young. We still lack the means to make it possible to have highly qualified persons to lead us forward.


Rev. Y. S. Tom, Moderator

We Chinese Christians are striving

1. To put forth more effort to keep the work going.
2. To study the work to see where savings can be made with the least harm to the cause.
3. To try and get more volunteer service.
4. Only as a last resort will any piece of work that is functioning be cut off.

The "cuts" come at just the time when there are unsurpassed opportunities open to the Christian Church. The gospel preaching is eagerly listened to. The rural communities and the large cities need our service. Christians have little good literature to help them grow in Christian life.

Then, too, our Nation is faced with dangers from social unrest, invasion of armies, and a more subtle invasion of modern evils and communistic propaganda. Who is sufficient for these things? We crave your prayers, and your continued help and support. Thus together we may carry forward the work committed to us by our common Lord and Master.

Y. S. Tom.

PRINTED IN U.S.A.

South China Mission and the Kwangtung Synod

Ninety years ago the Presbyterian Church began its work in the South China Mission. A prominent Chinese layman, speaking lately at the dedication of a new day school in Canton, recounted something of what Christianity had done during those ninety years—health, medicine, care of the blind, the insane, the leper, social service, and the preaching and teaching of the gospel of Christ—and asked, "Would you, as citizens of Canton, wish to do away with these?" The answer from a thousand or more persons present at the meeting was, "No!"

The record of ninety years shows also how the Chinese Christians themselves have come not only to share, but to assume responsibility. South China has reached the second stage in its development of mission work—that is, the Chinese Christian forces and the Mission work together in the church and the institutions established.

The Kwangtung Synod, which includes Canton, is one of the strongest of the sixteen synods of the Church of Christ in China. It has a force of 256 full-time workers, more than half of whom are in the 36 self-supporting churches, and many of the others partly supported by the 160 churches not yet fully self-supporting. More than half the synod's communicant membership of 19,507 are in the 36 self-supporting churches. Last year the contributions made by the churches were more than twice the amount of the grants in aid given by the six cooperating missions.

Missions and Church Cooperating

The missions, cooperating with the synod, work through the Chinese Church. They assign missionaries at the request of the Church, who are on the same basis as the Chinese workers.

The project method of development is used. When an individual church needs money, and is unable to cope with the situation itself, it presents to the synod a description of the plan—carrying out an evangelistic campaign or other project—with an estimate of the time and money necessary for it. Grants in aid are made upon approval, with a plan also for reducing the amount of the annual appropriation. The funds thus released are then used for new work.

The Tasks

The tasks thus far undertaken by the synod have been largely evangelistic. The Christians must be trained and developed into self-supporting churches. The still greater task is to reach the vast unevangelized population of the province. For every one Chinese Christian, there are nearly a thousand who are not Christians. The synod carries on a large and varied program of work: evangelism, education, medicine, health promotion, literature, Christian religious education, special work for women, Christianizing the home, and rural church work. Special work for students in government schools is a promising field. New conditions, new problems, and new approaches are developing all the time. Having carried on for ninety years, shall we now in their hour of need fail them?

Political Stability

Dr. C. Y. Cheng, Stated Clerk and General Secretary of the Church of Christ in China, Sounds a Hopeful Note

Politically China is still overshadowed by both internal and external problems. It seems to us that God has made a beautiful world for man, but he does not always know how to properly live in it! We hope and pray that the day is not far off when love and peace will reign supreme in the hearts of men. In the midst of national depression and distress, however, we are happy to note that our Government is becoming more and more stable and strong. We believe that in all these things God's hand is evident, and, through the instrumentality of those who have the love of God and men in their hearts, will be able to stabilize the Nation and will lead the people to move forward.

Missionary Personnel

The Christian work in China has lost heavily in foreign workers. In 1924 our Board had 554 missionaries on the field; in China today there are only 400 left. Other boards, with few exceptions, have lost even more heavily. Some stations and projects have had to be closed up, some have been taken care of by Chinese trained leaders, some by transfers and combination with other Christian bodies. The minimum of safety for effective work has been reached. In a time of great opportunity and tremendous need we are forced to cut our appropriations and reduce our missionary force. At a time when the call is for ADVANCE shall we retreat?

JANUARY 4, 1935.

Dr. Koo Reveals The New China

Oriental Lecturer Describes Some of the Changes That Have Followed the Overthrow of the Monarchy

"China is a transitory state, still wandering in the wilderness, peculiarly vulnerable and most susceptible to friendship," said Dr. T. Z. Koo, the brilliant Oriental lecturer, in concluding his address on "The Remaking of China" before a capacity audience in the University of Vermont gymnasium last evening. The lecture was a special addition to the University series.

Lucidly and fluently, the Chinese doctor depicted the present situation in the world's great danger spot, welding the entire series of political, economic, educational and social transformations that characterize the new China into the details of his own life. In a generation, said Dr. Koo, the China that has stood still for 4,000 years of known history, is changing, changing gradually, slowly, but surely into a new state. The old, effete government is going and with its departure go strict social barriers, illiteracy and economic backwardness. Today a new China is being born.

As a prophet of the future, Dr. Koo deftly treated the transformation. The political rebirth, he stated, dates back to 1911 when China overthrew the monarchy with its 2000 years of unbroken dynasty and formed a republic. There were, essentially, three steps in the political development. True, the emperor was gone but remaining still were two legacies of his reign; a rigidly installed system of government unable to be destroyed in a day; and a body of military and civil servants that stretched their tentacles across the entire face of China. For 15 years there was civil war; a fight between the old and the new. China was in a state of liquidation.

Ten years ago came the emergence of a central authority. Vested in Nanking, it slowly grew until the three states that comprised the power in 1928 have now grown to 25. And, finally, just two years ago, the government of China appointed a constitution committee. "The future, stated the lecturer, "will find China no longer governed by military force but by fundamental law." And, with the adoption of a constitution will evolve a limited form of general election.

In education, tremendous strides have been taken. Two decades ago young China did not attend state schools; today, he does. Twenty years ago young China was taught the ethics of "how to live with his fellow men;" today, he learns the technical and scientific facts of "how to earn his living;" short years ago a scholar in China was, by his own admission, a physical weakling, today he acquires physical prowess in keeping with mental acquisitions. Keeping pace with him, step by step, is female China. Formerly merely the men received educations; today one of every ten college students is a girl; tomorrow the proportion will be greater.

More gradual but just as pronounced is the dawn of a new economic era, the introduction of motor cars and machines, factories and ships, a whole new mechanized civilization. Trains and airplanes have abolished distance; machines have wiped out laborious production by hand.

Climaxing the entire trend is the inception of a vastly different social order. Down through the centuries the clan or family system held indisputable sway, a stabilizing force that kept the old order intact. As many as two hundred people lived on common property, immutably chained, ruled by the oldest member of the clan. The ban has been lifted. There is a changed social order.

"Your young Chinaman," said Dr. Koo, "was married to a woman he had never seen." Now tha barrier is broken, he may fall in love, marry his choice and live where or how he likes. It is a tremendous change. Formerly, Chinese women were not recognized beyond their domestic sphere. In this present day and age, female China is taking its place in public life, appearing in every form of occupation, shouldering the burden of house and home side by side with men.

"The transition has only begun," said the speaker, "but progress will be rapid."

Today Dr. Koo will attend a faculty tea, speaking briefly on the [illegible]churian Situation." Saturday he will lead a discussion at the Alpha Chi Omega house sponsored by the Vermont Christian Association and talk on "Developing World Mindedness" at a University convocation to be held in the gymnasium at 10 o'clock. Saturday night he will attend an international banquet at the Y and on Sunday will deliver a sermon on "Vital Religion" as guest minister at the First Church.

FROM

CONSOLIDATED GAS CON

157 Hester S

W.A.Ross, a missionary worker, c
as follows:

"We do not recall a time when th
and the work that Christ is doing in
time. And we do not recall a time wh
and spiritual work. We are not bli
affecting our work, and we do not kno
but as we look back over the year whi
the Cross hold the centre, and whatev
serious, now in the perspective of th
ground. There is beyond a doubt a r
This was sensed in the meeting of the
more keenly felt in the Convention in
all of the Evangelical Churches in Me
fellowship and prayer; again in Sept
of Mexico met in annual gathering, th
rising spiritual tide. In many other
emphasis has been placed on Bible stu
noted. Prayer bands are springing up
the last letter some matters of churc
over by local authorities in one of t
concern. The Federal Government has
Church."

Intl. Chdn. Press & Inf

Geneva Feb. 15

Dr Speer

From Erasmo Braga.

Copy sent Mr. Steele Oct 15/30

SOUTH AMERICAN RELIGIOUS PROBLEMS

Documents from some intellectuals of Brazil

From a letter to Prof. Erasmo Braga, by an intellectual of Brazil, a member of the Academy of Letters of the State of Rio:

"Good citizens, members of the well deserving group to which you belong, are sowing, on fertile soil as well as dry ground, the noble ideas that work for a high morality.

Such a great task, undertaken with a large vision, is a firm foundation upon which may be built, or better, re-constructed those many things we are now lacking, which neglect has destroyed and lamentable perversions have corrupted.

Go on, my brave countryman, to every valley far and wide casting the seed to the favoring winds. The fruits shall come, as they always do, when heaven is on the watch and bestows divine blessings on the hands whose labor is moved by a faith which commands loving affort in response to the cravings of the land".

A graduate from the Normal School of S.Paulo writes:

"I cannot say that I have a definite religious attitude. I attend Protestant services and Roman Catholic ceremonies, when new or renowned preachers come to the town where I live. My family is un-churched, as a large number of Brazilian families are now -- they are tired of an old cult, which has lost its grip on us, and have drifted away, carried to and fro by social currents of every description. Faith is on the wane; morality has withered.

I read my Bible, when I need consolation and guidance -- this is my great Text-book on Ethics."

One of the outstanding doctors, author, philanthopist, the "apostle of temperance" in Brazil, ~~said:~~

I am myself a Roman-catholic, but all of you, who preach sincerely and in earnest, have an enormous task. You may, if you will work with true devotion, save this generation which having lost confidence in the doctrines of the dominant church, may be compared to sailors from a sunken ship, grasping for straw and chips of wood with which to save their lives. This is the reason why superstition and mysterious cults are so popular among us".

THE LATIN VIEW

The other day a suggestion was made that the views of Latin-Americans be ascertained with regard to American efforts to gain good will among the Republics of the Latin blood. A recent speech of J. M. Bejarano, Secretary of the Mexican Chamber of Commerce in New York, is stated to be typical of the views held in these countries.

Mr. Bejarano said: "The Latin-American people fear that the United States has no other than business interest in the countries. Least danger to this expansion of American sales lies in the anxiety of the people to control power, and the disturbances which may arise there-from. These three factors should be weighed.

As to investment, the early investments of France and Great Britain resulted in personal ties, and the investors reaped profit in dividends cheerfully paid for service rendered. At a dozen Latin-American points the Englishman found a slum and left a city, and on plantations he made two blades of grass grow where one had grown before. The modern investments of the United States, backed by home government, are loans to governments, and their nature is such as not to bring the nations concerned an inch closer to the United States, in friendship and understanding.

That is why Calles invited to Mexico "capital with a concience." The people in the United States must heed the awakening of the consciousness of the man of the masses in Latin America. Mexico is taking a leading part in the ideas that represent this awakening. And let me suggest that, without detriment to the activities of the Pan American Union as a political liaison among Pan America and without detriment to the Pan American Commerical Congress as a business tie amongst our countries, we pay earnest attention to the unconceited, modest and more or less tentative activities of a group to which Dr. Samuel Guy Inman belongs and which represents the tendency to create and develop spiritual, intellectual and social intercourse between the peoples north and south of the Rio Grande, with the aim in view of making out of the men and women who populate the three Americas what a Mexican thinker has called the "Cosmic Race" of the future.

From Pan Pacific Progress. 1930

An Open Letter To Christian Brethren Throughout The World

Dear Brethren:

In the name of our Common Lord, Greetings:
We realize that the outbreak of the present Sino-Japanese Conflict has caused you much concern and great anxiety, and we wish to express our deep appreciation for your sympathy.

Believing that God is the only righteous judge, we have doubted the wisdom of our indulging in much discussion about the present controversy. Now however that the situation has become increasingly tense, and friends abroad are so greatly concerned as to ask us to give our interpretation we wish, in response to this request, to write frankly and supply some information upon which to base a fair judgment. Morever we consider it a privilege of our Christian fellowship, at this time of trial, to request your incessant prayer for the establishment of enduring peace in the Far East.

It is needless to say that we Japanese Christians are not behind the Christians of other lands in our yearning for peace and the welfare of mankind. Moreover it is unnecessary to stress the fact that there is no one who does not deplore the tragedy of war. Yet arguments along mere idealistic lines will not solve actual problems. We must deal with each particular case after a realistic investigation of the facts.

For many years it has been the common and united prayer of the Christians as well as the earnest desire of the leaders of both Japan and China that these two nations might be able to cultivate peaceful relations, find a basis for mutual help and common prosperity, and enjoy enduring peace in the Orient. Contrary to our desire however incident has followed incident during these years. These incidents have caused us much anxiety and have tended to alienate the two nations.

Conscious of our Christian duty to promote mutual understanding and fellowship between the two nations, at least among the Christians, we sent a deputation last May to confer with Chinese Christian leaders. They too were moved by a similar desire and we came to a common agreement as to certain methods for promoting understanding and goodwill. Together we were on the point of carrying out these plans when to our great regret the North China incident suddenly broke out and shattered our hopes.

Yet as set forth in the statement of our Government, we still hoped for a peaceful solution of the situation and urged the churches throughout the country to make this an object of prayer. Unfortunately the state of affairs has grown worse and worse until it has reached the present stage. You can easily conjecture the sense of pain and concern which possesses us Christians these days.

Realizing the seriousness of the situation and the importance of each particular incident we have not stood aloof but with deep concern have counseled our Christian leaders to investigate the truth regarding the origin and development of both the North China and the Shanghai incidents. We believe that our governmental authorities, military as well as civil, tried their best to adhere to a non-aggravation policy and exercised the utmost patience even at the expense of strategic advantages.

In Shanghai our Consul General appealed to the Foreign Diplomatic Corps requesting them to discharge the responsibility resting upon them as witnesses of the Truce Agreement drawn up in 1932 and to see that the Chinese troops observed the treaty, but in vain. The situation thus developed from bad to worse until it induced the present terrible state of war. This development was and is deeply regretted both by our authorities and by our people at large.

Now however it is almost useless to discuss superficially which side is responsible for the outbreak of these incidents. Peculiar conditions exist there. Garrisons of several countries are stationed in these areas. There are various treaties between the two countries defining their rights. The situation being thus seriously complicated and involved in long historical background, it cannot be dealt with through hasty judgment. Neither can we deal with the situation as comprised of isolated incidents of a temporary nature, which suddenly occurred in the territory of another country.

Ever since the country was opened to foreign trade, Japan has been anxious to establish the security of the Far East against the aggressive policy of some Western powers. As a result of this she has been forced to fight at various times—greatly endangering her national destiny—in areas centering around China. This has involved great sacrifice. Yet the Japanese people, always mindful of their indebtedness to China's cultural influence throughout many hundreds of years of their mutual history, have as a rule tried to hold to a good neighbor policy. The government and people alike helped a great deal in the establishment of the New China under the influence of the late Dr. Sun Yat Sen.

It is a most grievous fact that unhappy incidents, occurring one after another, have interrupted the friendly relations between these two neighboring nations. This ever-growing tendency drove them at last to the breaking point and brought about the present most unfortunate situation.

We find ourselves all but helpless as we face this inevitable historical development. It is with a sense of anguish that we find ourselves unable to do anything other than await adjudication and judgment from above.

Japan has been obliged to adopt this most undesirable measure of self-defence because of her belief that the anti-Japanese national policy of the Nanking government on the one hand a policy utilized as a means of consolidating that nation, and China's policy of cooperating with Communism with its anti-religious materialism on the other hand, directly threaten her national foundation and endanger her very existence. Japan has also been forced to realize anew that under the conditions which obtain at present in international relations the loss of her acquired vantage ground in the Far East would be a calamity which the nation could not survive. It has therefore become the firm conviction of the Japanese people as a whole that the nation must be ready to pay the price and make the sacrifice in order to defend the country and to live.

Nevertheless it is the peace of the Far East and the common prosperity of China and Japan which are the desire and final goal not only of us Christians but also of the general public and of the government. It is an obvious fact that the Japanese people have no feeling of enmity whatever toward the Chinese, many of whom are living undisturbed and peacefully within the Japanese Empire even at the present time.

We deeply deplore the fact that numerous tragedies have occurred in the course of the fighting in China. Such tragedies are inevitable in modern warfare. We do not believe that our troops have purposely made non-combatants objects of attack. It is very difficult to get at the real facts and it is quite natural, especially for those being in the midst of the turmoil of actual operations, to be moved by all kinds of rumors. It is obviously too much to ask that they remain quiet and see the whole truth.

The present unfortunate condition of conflict between the two countries must be restored to normal and friendly relationship as soon as possible. We can bear witness to the fact that it is the earnest hope and expectation of our people that we may be ready to give hearty cooperation and full support to the work of the reconstruction of China, whenever such help is needed. We Christians especially should be constructive in our thinking and in our efforts to influence others in bringing about such a state of affairs.

We firmly believe the time will soon come when we should cooperate with the Chinese Christian leaders in our common task of carrying out our mission of redemption and salvation.

Most sincerely do we hope that Christian leaders throughout the world, including China, will quietly and carefully study this very complicated situation, and avoid the passing of hasty judgment based on emotions aroused by temporary, isolated and unhappy occurences so that, with a broad outlook and far reaching insight, they may be able to help discover the way out of this crisis.

It is a matter of profound regret that the present complicated international situation has arisen largely because of the failure of the Christian forces to apply the teachings of Christ to the thought-life and culture of contemporary minds and to secure their realization in practice.

We Christians bear a common responsibility and should humble ourselves before God because of our inability and our inaction. The result is that these two nations, which should be real brothers, have been plunged into this terrific sacrifice, a sacrifice common to both sides.

We are striving to meet the present crisis in such a way that things may work out to the glory of God, and we earnestly desire that blessing may come out of this calamity. We would humbly avail ourselves of the guidance of the Holy Spirit that we may learn the lesson which God would teach the human race through this tragedy.

Most sincerely do we request the earnest prayer of our fellow Christians throughout the world for the hastening of the coming of His Kingdom in the Far East.

Most respectfully yours,
(Signed)

Y. ABE
S. AKASHI
B. ARAKAWA
Y. CHIBA
AKIRA EBISAWA
G. FUJISAKI
Y. HIRAI
K. IBUKA
Y. ICHIMURA
M. IMAIZUMI
J. INOUYE
K. ISHIWARA
Y. ITO
T. KANAI
M. KAKEHI
S. KAWADA
(Miss) M. KAWAI
M. KOBAYASHI
K. KODAIRA
H. KOZAKI
M. KOZAKI
T. KUGIMIYA
T. MAKINO

Y. MATSUI
T. MATSUYAMA
K. MATSUNO
I. MIURA
S. MURAO
T. NAMAYE
S. NOGUCHI
K. NUKAGA
K. OGAWA
S. POK
Y. SAKAMOTO
S. SATOW
H. SAIJO
K. SUZUKI
M. TOMONO
T. UKAI
T. YAMAMOTO
(Miss) K. YAMAMOTO
H. YAMAMOTO
C. YASUDA
(Miss) TETSU YASUI
H. YUASA

WHO'S WHO OF THE SIGNATORIES

Dr. Y. ABE, President, Aoyama (Methodist) College,
Chairman, National Christian Council of Japan.
Rev. S. AKASHI, Pastor, German Evangelical Church.
Dr. B. ARAKAWA, President, Kyushu Imperial University.
Dr. Y. CHIBA, President Emeritus, Kwanto (Baptist) College.
Rev. AKIRA EBISAWA, General Secretary, National Christian Council of Japan.
Chairman, Christian Endeavor Union of Japan.
Rev. G. FUJISAKI, Pastor, Evangelical Church.
Princ. Y. HIRAI, Principal Seigakuin Boy's and Girls' Schools.
Dr. K. IBUKA, President Emeritus, Meiji Gakuin (Presbyterian) College.
Mr. Y. ICHIMURA, President Kinjo Girls' College in Nagoya.
Dr. J. INOUYE, President Emeritus, Tohoku Imperial University.
Dr. K. ISHIWARA, Dean, Tohoku Imperial University in Sendai.
Rev. M. IMAIZUMI, Pastor, Tamon Congregational Church in Kobe.
Rev. Y. ITO, Pastor, Methodist Protestant Church.
Rev. T. KANAI, Pastor, Ichigaya Presbyterian Church in Tokyo.
Mr. M. KAKEHI, Former General Secretary National Y.M.C.A.
Dr. S. KAWADA, President, Saniku Hospital, Treasurer, N.C.C.
Miss M. KAWAI, Principal, Keisen Girls' School.
Rev. M. KOBAYASHI, Pastor, Ryogoku Presbyterian Church in Tokyo.
Rev. K. KODAIRA, Pastor, Kanda Presbyterian Church in Tokyo.
Rev. H. KOZAKI, Pastor-Emeritus, First Congregational Church in Tokyo.
Rev. M. KOZAKI, Pastor, First Congregational Church in Tokyo.
Bishop T. KUGIMIYA, Japan Methodist Church.
Rev. T. MAKINO, Principal, Katei Reformatory School.
Bishop Y. MATSUI, Bishop, Anglican Church in Japan.
Hon. T. MATSUYAMA, M. P. Director of Several Christian Organizations.
Dr. K. MATSUNO, Pastor, Congregational Church, Secretary, Christian Literature Society.
Prof. I. MIURA, Professor, Japan Lutheran Theological Seminary.
Rev. S. MURAO, General Secretary, Tokyo Y.M.C.A.
Prof. T. NAMAYE, Professor, Nippon Woman's University.
Rev. S. NOGUCHI, Pastor, Sugamo Congregational Church in Tokyo.
Rev. K. NUKAGA, Pastor, Hongo Congregational Church in Tokyo.
Rev. K. OGAWA, Pastor, Matsuzawa Presbyterian Church, Private Secretary, Dr. Kagawa.
Rev. S. POK, Pastor, Korean Church in Japan.
Rev. Y. SAKAMOTO, Secretary, Swiss Legation in Tokyo, Formerly Professor, Shanghai Dobun Shoin.
Baron S. SATOW, President Emeritus, Hokkaido Imperial University.
Rev. H. SAIJO, Principal, Chinzei Boy's (Meth.) School in Nagasaki.
Rev. K. SUZUKI, Pastor, First Congregational Church in Kobe.
Rev. M. TOMONO, Pastor, Christian Church in Tokyo.
Dr. T. UKAI, Director, National Sunday School Association.
Dr. T. YAMAMOTO, Dean, Waseda University, Chairman, National Y.M.C.A.,
Chairman, National Sunday School Association.
Miss K. YAMAMOTO, General Secretary, National Y.W.C.A.
Rev. H. YAMAMOTO, Professor Emeritus, Meiji Gakuin.
Rev. C. YASUDA, Pastor, United Brethren Church in Kyoto.
Dr. TETSU YASUI, President, Tokyo Woman's College.
Dr. H. YUASA, President, Doshisha University.

Prince George Hotel
at 14 East 28th Street — New York 16, N.Y.
George H. Newton — *Manager*

Tucker "The Function of the Ch. in Mod. Society"

p.104 "The missionary is really the deepest interpreter of humanity who is at work to-day in the world. He is doing more than any other sort of man to break through the superficialities of civilization. He is the medium of exchange between men the world over whose conscious needs are the deepest, and whose spiritual aspirations are the highest. For this reason the relative place of the missionary in the Church is rising, and also his relative influence in the world. The world is beginning to recognize and acknowledge the effect of his fundamental because sympathetic, work in human nature, as it passes so often beyond results in the individual life into the life of communities and states. It is seen more and more to be of the kind which leads up to constructive statesmanship. The Church finds in him the most unrelenting foe to prejudice – ecclesiastical, national or racial – and its most effective leader out of provincialism. He is the antidote against the benumbing effect of an easy and careless toleration, quickening & stimulating the real sympathies of the mind and heart of the Church. In these days of specialized service, his ministry is that of teaching man to know man, interpreting as well as investigating humanity, helping the Church to keep faith with its own ideals, and thereby helping the world to believe in the necessity and efficiency of the Church. The ministry of Human Sympathy has its clearest opportunity today in the work of foreign missions, and its clearest exemplification in the interpretative power of the far-sighted missionary." Written in 1911. Cf. "Re-thinking Missions"

The amazing & amusing change in the public mind with regard to F.M. & its basic ideas

Crowds instead of ignorance or lukewarmness. Blair Dkr.
Cer was narrow then
Cant foolish
Barr. W. Somerset

Some our basic ideas are taken own

1. The unity of the world
Willkie - One World
The suspicion of annihilation of distance. Maps, Bob Barlow
& economic interest
Commonplace with us
Chinese Laun. book
2. The falsehood & folly of race prejudice & antipathy
No superior race. Hayes on [illegible]
Pam on Uncle Sam

3. The worth of every man
Carver. Gordon Chiang
Pastor Chi's vision

4. World scope & unity
The Church ideal
A world organization
'Sovereignty'

5. Success
Plod and yet - Nightingale
Must go further - Kagawa
1. Lake Vos, Pamd. Lang
2. And must be worked out
theoretical generalizations
Race J. Fisher
Social - Peabody

World Unity.

1.
2.
3.
4. Sp

DISEASE HAS NO FRONTIERS

Raymond B. Fosdick, president of the Rockefeller Foundation, made an unanswerable point against one species of isolationism in his address in this city at the conference of the American Public Health Association. Mr. Fosdick said we could no longer be indifferent to health conditions in China, where there is one hospital for each 700,000 persons, and one well-trained physician for each 70,000. In this country we have a hospital for each 22,500 persons, and a physician for each 750. In China and India, and in several other regions, disease can breed and kill as it cannot here. Under modern conditions, as Mr. Fosdick said, there arises "the problem of trying to maintain a healthy life for ourselves and our children side by side with disease as rampant as it is in China." Despite every possible precaution, our fighting forces in the Orient cannot be kept free of oriental sicknesses. With greatly increased speed and volume of travel, the difficulty of keeping these sicknesses out of the occidental world, or even keeping them down, will increase. A world health organization must inevitably be attached to any world peace organization.

War creates conditions in which disease flourishes. It impoverishes vast populations, destroys sanitary systems and controls, degrades human life wherever it passes. In a sense, war itself is a disease and its effects resemble those of a group of epidemics turned loose in the world. If cholera, plague, typhus or malaria do not respect political boundaries, neither, in these days, does war. To isolate disease we must stop isolating the disease-fighting forces of the world. We cannot do this long or successfully if the world continues to be threatened by war. The world-wide medical front has to be part of a world-wide anti-war front. Until this end is achieved, China and other countries will not get their needed doctors and hospitals, nor will we in thi country be safe.

On a Sunday morning in mid-July, Dr. Thomas R. Niven, of First Presbyterian Church, Omaha, Nebraska, preached a sermon on the new soldier with a new first-hand vision of the Church at work around the world. After the service, a bombardier back from more than fifty missions, pressed three twenty-dollar bills into an usher's hand. "Give this to the treasurer of the church," he said, "and tell him that's what I think of the missionary work of the Church." His furlough was over the following Monday, but before he left Dr. Niven talked with him. This is what the airman said: "I believe that there is only one institution on the face of the earth that can do something about healing a broken world, and that's the Church!"

They Discover the Church*

If the Missionary had not gone before—what then?

SOUTH PACIFIC

"The 'reservoir of friendliness,' to borrow a *One World* phrase, created by the missionary has been an important factor in the success of the military operations in the South Pacific. The natives have rescued countless fliers forced down at sea. They have fed and sheltered and befriended scores of survivors off sunken ships. This amazing and heart-warming friendliness of the natives will receive its due recognition in the account of the ultimate victory.

" 'So foreign mission activity got the United Nations some effective allies; therefore, it has been a good thing'—is that what I am saying? No, of course not.

"It is what the gospel of Jesus Christ has done for these Melanesian natives, who up until a comparatively recent date were a warlike, savage, and primitive people. Cannibalism and head-hunting were common practices among them. Their tatooed and disfigured faces and bodies and the spears and war clubs that many of them still carry are vestiges of the savagery and the darkness from which they have been so recently delivered.

" 'What has Christ brought to you?' I have asked them. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce-visaged, old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. 'Light!' was his answer.

"In our midweek prayer meeting and discussion group I asked our sailors whether this duty overseas had awakened foreign mission interest in the men. Everyone present agreed that it had. Two of the men went even further: they had begun seriously to consider offering themselves as missionaries when the war is over."

—*A Chaplain.*

NEW GUINEA

"A few weeks ago a small party of us were selected to go on a week's hike through the interior of the place in which we are at present. It was the first chance we had to observe the natives in the tropics under normal conditions. Most were living in the primitive way in which they had always lived with the exception of having ceased the practice of cannibalism. They were nothing extra, pretty lazy, not overclean, and with a well-developed commercial sense.

"After several days of marching over a good-sized mountain range, we came down to a village of a totally different sort. Years ago this village had been visited by a Church of England missionary who had been successful in his calling, for this settlement was a great improvement over what we had seen. The hub of everything was a church built of split bamboo with a thatched roof. A native clergyman was in charge, and he spoke fairly good English. The village was clean and neat as a pin. Every night just before sunset the bell would toll and all the natives would file into the church for evening services.

"We attended a service the following morning. It was the regular service, so far as I could see, with Communion, though I couldn't understand a word of the language. It was all from memory, the only printed matter in the church being the Bible. They could really sing."

—*An American Sergeant.*

OCCUPIED CHINA

"A group of Japanese headed by the leading medical officer of an army unit came for one of their frequent inspection tours. The superintendent, a second-generation Christian, with twenty years' service, was given instructions as to certain changes advisable in the hospital. The Chinese doctor replied that these changes could easily be effected, but there were certain things about the institution which could not be altered. 'First and foremost,' said he, 'is the Christian program. Our doctors and nurses and workers do not spend their leisure in attending parties in the city, are not given to dancing and gambling, but find deep enjoyment and rest in our religious services and exercises; we give outlet to our emotions in praise and worship of God. This is something which may not be changed.' While the Japanese leader seemed unimpressed, a junior officer interjected, 'Yes, I understand. My mother is a Christian.' "

—*An American Doctor.*

IRAN

"Needless to say, a soldier so far from home is often a victim of homesickness and anxiety for those at home. A visit to the Mission—a chance to talk with 'home folks' again in the atmosphere of an American home—is a sure cure for soldiers' blues. Such close association with the missionaries has revealed a story for us all that heretofore was only half understood and certainly for most of us a story in which we were only mildly interested. Sunday afternoons with the Mission children were always a treat. I am most thankful for the opportunity to see at first hand the marvelous work

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*Used by permission of *Christianity and Crisis,* July 10, 1944, issue.

In INDIA Christianity has a tremendous appeal for the Untouchables (the lowest and most degraded of the castes) because it gives them the right to be *persons,* to go to school, to develop into people of importance. As a result the temptation to become a member of the Christian church primarily because of the advantages it offers is very great. Many solutions have been suggested. One of the finest was put into effect by a group of Christians from the *chamar* of leatherworking caste. They set up a seven-point standard which every candidate for church membership was required to meet before he was accepted.

1. He must prove that he had broken with his former caste rules and religion by eating in public with the member of another caste within the Christian group. (Thus breaking the most binding of caste laws.)

2. He must learn to read, so that he could read his Bible and thus come to know and understand its teachings.

3. He must conduct daily devotions in his home, thus proving to his family that he meant to be a Christian.

4. He must attend all services of worship in his local church.

5. He must be a member of a class in which he studies church doctrine, etc., in order to know what the church teaches.

6. He must tithe, even though it be only a few grains of wheat or produce from his land in place of cash.

7. He must win at least one person to Christ.

When he has fulfilled these specifications, he may become a member of the Christian church—and not until then.

During the month of June Allied air forces of this area have sunk or severely damaged 164,800 tons of enemy shipping in blockade of all southern sea lanes, have destroyed forty-five enemy planes, have flown 21,435 sorties and have dropped over 18,500 tons of bombs in support of ground operations.

This brings totals for the first six months of this year to 2,282,000 tons of enemy shipping sunk or severely damaged, 1,265 enemy planes destroyed, 135,062 sorties flown by our planes and over 88,500 tons of bombs dropped by our air forces in support of ground operations.

This has entailed air coverage of a vast triangular expanse of land and sea stretching from Nanking and Shanghai on the Yangtze River southward over 2,500 miles past Singapore to Java, thence eastward more than 3,000 miles to Bougainville in the Solomon Islands.

JAPAN

Elements of our air forces which played so large a part in the battle of the Philippines are now operating from toward bases against Japan itself. Formations of fighters and bombers swept the western coast of Kyushu without interception, destroying three enemy float planes at Fukoka.

FORMOSA

Our night fighters and heavy reconnaissance units continued the destruction of enemy war industries on Formosa, striking the Nanto sugar refinery on the west-central coast and destroying several buildings of the Rato manganese plant near Giran in the northeast portion of the island.

ASIATIC COAST

Long-range search planes to the Canton area started several fires in the Honan arms plant and demolished buildings, while in southeast Indo-China enemy water and land transport and a highway bridge were damaged.

BORNEO

In a five-mile drive along the coastal highway, units of the Seventh Australian Division secured Manggar airstrip, thirteen miles east of Balik Papan. Other Australian forces advancing steadily inland penetrated enemy defenses in the Pandansari oil refinery.

Land and carrier-based aircraft and surface units closely supported ground operations and hit enemy rear bases. One of our planes was lost. Night fighters downed one of two enemy reconnaissance planes over Balik Papan. A single enemy plane ineffectively raided the Brunei Bay area..

EAST INDIES

Bombers in support of our operations at Balik Papan continued neutraliation of enemy airfields in the Celebes and eastern Java. Air and naval patrols in the Halmaheras destroyed enemy watercraft and shore facilities.

NEW GUINEA-BISMARCKS-SOLOMONS

Australian ground forces have counted an additional 1,175 enemy dead and captured twenty-seven in operations on New Guinea, Bougain-

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RUSSIANS ATTACK VATICAN

Declare Pope Sought a New Anti-Soviet Cordon Sanitaire

MOSCOW, July 5 (AP)—An article n the New Times magazine today said "people have seen the Pope not on the side of the fighters

WORLD IS ONE NOW, STASSEN ASSERTS

Continued From Page 1

adjustment and change under future world transitions and experiences."

He said that it was immensely important, though, that the people of this country and of the world should not feel that ratification of the Charter would automatically insure the peace. That can be obtained, he said, only through continuous consultation and cooperation of the nations.

Proposes an American Policy

To attain this he proposed this program for American policy:

1. That we follow through to complete victory over Japan.
2. That we not only ratify the Charter but give the new organization full support and grant our representative broad powers to act with the President's approval.
3. That we accept responsibilities of participating in world leadership.
4. That we consider the future welfare and peace of America as inseparably entwined with that of the men and women of the world.
5. That we remain strong in our domestic economy and that we use our strength to contribute to the advancement of standards of living of other peoples.
6. That we enter into agreements for the use of armed forces to support the stability and security of the world.
7. That those who were aggressors shall be stripped of the means to make war.
8. That we foster freedom of information.
9. That we support the new World Court and at an early date accept its obligatory jurisdiction.
10. That we take the position that the world is entitled to know what is happening to dependent peoples.
11. That we protect our democratic system from outside efforts to undermine it.
12. That through it all we constantly emphasize and recognize the basic dignity of man and his inalienable right to life, liberty and the pursuit of happiness.

Charter "For a Living World"

The Charter was drafted, he said, "not for a world standing still, but for a world that is dynamic and living."

He pointed out that it contains provision for changes and declared that it would provide "an instrumentality for a continuing, constructive approach to the underlying causes of economic warfare and injustice which impede the progress and threaten the peace of men."

Another great advance he noted in the principle underlying the chapters on trusteeship of non-self-governing peoples.

"This is the principle," he said, "that the whole world is entitled to know what is happening to the men and women and children in all parts of the world. We recognize that this great principle, stated for the first time, will not be fully and suddenly realized, but it is significant from the start.

"The United States should take the lead by sending to the new organization, within the limits of security considerations, full information as to health and mortality and education and literacy and civil rights of all peoples that are now or hereafter come under its jurisdiction."

Discusses Need for Publicity

Commander Stassen discussed in detail the necessity for publicity and information upon international questions. He said that measures should be taken to curb citizens who deliberately and carelessly repeat or publish half-truths which may injure our relations with any one of the United Nations.

But, he said, our policy should be conducted with a maximum of direct information, and, except for military security, the American people should be promptly informed of every definite international proposal that was made by our Government.

"I would give a good portion of the credit for the successful conclusion of the San Francisco Conference," he said, "to the fact that during the last half of the conference at least, either through direct release or through their enterprising search for news, the press of America and of the world attained an unusual degree of accuracy and of promptness in reporting the course of the deliberations.

"I believe this also has a direct bearing upon the unusual support that is now present for the final result in the United States."

As to the weaknesses in the Charter, Commander Stassen noted the varying extremes of voting procedure, the fact that submission of disputes to the World Court was still optional instead of compulsory and that the Economic and Social Council can only recommend and not enforce its rulings.

He also noted that the Bill of Rights was specifically "spelled out" in exact terms and that the mutual assistance pacts of Europe were not brought under the organization's jurisdiction to the desirable degree. He deplored that the organization would not have direct jurisdiction over airways in the future nor over gateways to the sea.

Asks Prompt Ratification

But these weaknesses, he said, should not prevent a prompt and unanimous ratification of the Charter, because they could be revised and remedied in time. He said that the Charter represented a compromise of viewpoints, but that the American delegates in their discussions "never yielded to anyone on any basic principle of this country." He said it was significant that not one Senator has said that he would vote against it.

"I hope," Commander Stassen declared, "that not only will the Charter obtain the necessary two-thirds ratification but that in fact without a single reservation it will in the final vote receive the unanimous support of the United States Senate. The United States was unanimous in its declaration of war. I hope it can be unanimous in its declaration for a just and lasting peace."

Commander Stassen enumerated many world problems now needing special attention, including the Japanese surrender terms, the rebuilding of Europe, the Near East and the Arab Federation, the Dardanelles, world shipping after the war, post-war aviation, China's future, India and her new Constitution, the Balkans, world trade with the British Empire, world trade with the Soviet Union, the future development of the Pan-American Union, human rights throughout the world, Africa's future role and long-range administration of Germany.

"May these United States of America," he exclaimed, "meet the challenge of a just peace as thoroughly and as effectively as they met the challenge of war. May this nation, under God with its precious freedom and liberty, recognize and strive mightily to fulfill its new responsibilities to mankind and its new opportunities for mankind."

1. Interesting to watch the secular mind
coming to recognize 2 basic truths
1. World unity
Not strange that it is slow – the
two divisive factors.
Distance & language
Both going – 1st faster
The patent fact
Dixie Clipper
Grenfell – Labrador
Bos Holland

2. World obligation
Slower still
India. e.g. the Ganges.
Lend-lease laws – March 1.

2. If on the secular plane how much more
on the religious.
These ideas are the basic Christian ideas.
Unity – the great Christian word Paul
Loosely & Seneca. Colossians – Ephesians
However the secular 'outlook'. also free of
germs of our State secular education
a secularized world mind!

3. All this germane but pre
ations give it a spe
1. The Dutchmans great tra
2. The Chinese Chr. lead
3. The work of community.
4. The spirit in which all
possible.
No tract. Prison

4. But eye back of this immen
present phases – is the
for g. ten.
Parallel of Carey's ti
Geo. that the "statesm
but the personal

SOUTHWESTERN PRESBYTERIAN CACTU

Vol. VI, No 2 Offic
February 1944 606 Ri

"By Their Fruits --

They were cruising along in the South Seas in a
arm sounded that Japaneese planes were approaching .
battle stations . The planes came over low and the bo
When the danger was past one of the crew came up to h
from the Tucson Indian Training School and asked him
calm and assured under fire while the rest of them wo
invited the other man to come down to his bunk and h
assurance . When they reached their quarters the Indi
and told the other that the message of that little bo
in time ofdanger . The other wanted to read it with h
so now there is quite a group who regularly read thei
one laughs at them any more.

Another boy from that same school was in the Ala
he might take the place of some of the white boys on
he felt thathis faith would enable him to face the d
than they could with their lack of faith .

*****

Wayne Wurtz , whom many of us remember in Young
and who is the son of a Coolidge elder , sent back $
the benevolences of the church . He said , " I wish
to the Board of Foreign Missions of our Church , for
work of Foreign Missionaries in the past , down here
I want to have a larger share in this work . " Way
seen action in a number of engagements in the Pacifi

amazing
1. The amazing change in acceptance
of the f. m. concepts & ideals
[illegible]
Then - Missions vs. Contra
Blair. Stewart's Marrow
Radical - the change. Barr. Townsend
2. How Men see them
1. The unity of the world - of Man
Willkie "One World"
Body.   No distance.
Phys. or Economic
2. The true meaning of "Mans [illegible]" .
race & nationality. Bill of Rights
"No superiority"   Our nation
Fallacy of race antipathy
3. The worth of every man   Carver
Madame Chiang
Burns. Carnegie   Negro race
Battalions
Peter - the man common   [illegible]
4. Christ's Leadership.
Wars & drums declared
Paul. days of hope.
Great. Divine - Briggs.

G. A. Bowman

5. Cooperation & independence.

Story to Lay. work

Agnes - Let the People Know

Even Christ pleased or
"Sovereignty" Benj Elliott

3. [illegible] need to see

1. The facts - by sermon yesterday
Three wrongs & Transgressions

2. The Hope
Causing Victory in the world

The Gospel a trust

Glass [illegible] — Florence Nightingale
1 Lake Vernon Pound - Long
Agenda [illegible] & the Jap. campn.
2 How - by individuals with churches. Mark. Young
2 Peabody. Light of the World.
2. Bacon Fisher

ASKS WORLD SCOPE FOR 'GOOD NEIGHBOR'

Roosevelt Urges Congress to Act on Cultural Program Suggested by Stettinius

March 1. 44

Special to THE NEW YORK TIMES.

WASHINGTON, Feb. 29—A request for authority to broaden the cultural relations activities of the State Department to cover the world, instead of restricting them, as at present, to Latin America, China and a few other countries, in order to meet war and especially post-war problems was made to Congress by President Roosevelt today on the recommendation of Edward R. Stettinius rJ., Acting Secretary of State.

At the same time, the President requested legislative authority to appoint two more assistant secretaries of State, making six such assistants to cope with wartime and post-war problems. Secretary Hull recently stated that this authority would be requested in view of the growing burden of work on the State Department.

Some Limitations Outlined

Mr. Stettinius made clear that the authority requested with respect to cultural relations did not contemplate expanding the Office of Coordinator of Inter-American Affairs to cover the whole world nor was it proposed to give to Nelson A. Rockefeller, the coordinator, any expanded powers on a world-wide scale.

At present, since some of his functions were drawn back into the State Department through the recent reorganization, Mr. Rockefeller is disseminating information in Latin America, and assisting in public health activities, public safety and other such programs there.

The cultural relations program on a world-wide basis would be under the direction of one agency, but within the State Department. While the authority would cover the war period, Mr. Stettinius indicated that the post-war period was primarily the one under consideration. It was not yet known to what countries this work would be extended.

Post-War Program Involved

At present, it has been carried on in Latin America, China and, to a limited degree, in South Africa, Canada and Switzerland through educative and informational films.

The object would be to permit the development of mutual understanding and cooperation between the United States and the rest of the world.

The program, Mr. Stettinius further said, would be of "in
benefit, at this time, in la
groundwork on which th
nent post-war structure
erected as well as in me
urgent current needs of
period."

The legislation, as pro
the State Department, w
horize the President to
and maintain, under the
of the Secretary of Sta
cultural and cooperative
with other countries of t
as he may consider jus
urtherance of the purpos
United States in the pre
and peace to follow.

The program, to be ca
along lines already emp
Latin America, would in
exchange of educators, s
writers and publicists; th
lishment of American cult
ters, the maintaining of
of United States books an
cals; sponsorship of ra
other types of cultural p
and the use of motion pic
presenting the story of th
try to the rest of the wor

Also involved would be
ing of technical experts
culture and in other fields
to foreign countries, as d

In return, programs of
tion from the foreign
would be circulated wi
United States.

met a farmer who asked him where he was from. When he replied, "Connecticut," the farmer sighed: "Connecticut! Connecticut! I wish I could see Connecticut!" Whereupon Dr. Phelps said, "But we have no mountains like these in Connecticut." The man immediately replied, "Oh, ——— these mountains!" At some time most of us have felt like saying something like that about the ordinary things among which we are forced to spend the major part of our lives. But for all save a mere handful of us, our only chance to live well is to extract joy from ordinary things, to develop our characters, express our personalities, serve our fellow men, and honor God by the way we live ordinary lives.

Albert Edward Wiggam has said: "Thirty billion persons have been born since the dawn of recorded history. Of these only 5,000 ever amounted to much, and of the 5,000 supermortals, less than 200 have been women." If one must be a "supermortal" to "amount to much," the great masses of us are indeed doomed to failure. But one can be great and do a great work in a very small place. Failure to get honorable mention on the pages of history in no way indicates an insignificant or unsuccessful life. Much, if not most, of the basic work of the world takes place behind the scenes, far from the eyes or the ears of the public. Yea, it can be shown that the achievements of Dr. Wiggam's 5,000 supermortals depended, in the last analysis, upon the faithfulness of the 29,999,995,000 mortals who are not supposed to have "amounted to much." Is it greater to have been Edison or his mother, who taught him when his schoolteachers gave him up as a very unpromising prospect? Is it greater to have been Henry Ward Beecher or the little schoolteacher to whom he gave all the credit for his influential ministry? Is it greater to have been George Washington or the privates in his army who stayed on the job until the colonies achieved their freedom? Is it greater to have been a noted musician or the laborers who produced the money without which the musician would have had no leisure time for composing music?

A twelve-year-old school girl in Alabama wrote the following essay on "True Greatness":

"A person can never get True Greatness by trying for it. It is nice to have good clothes, it makes it a lot easier to act decent, but it's a sign of true greatness to act when U have not got them just as good as if U had. Once there was a woman who had done a big washing & hung

The broadcasts. Old Dr. Graces
Looking for graves. Our [illegible]

4. As a friend
His sons. Jacob Schiff - "Old block"
Dean Stanley. 'Give us a man young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fail - the friend faithful & true, the adviser honest & fearless, the adversary just & chivalrous, in such an one there is a fragment of the Rock of Ages.'

5 As a builder -
Montague - "Disenchantment."

Ike - Eisenhower
Deems. "Boo"
Canadensis - Fisherman
Holmes - Warren - Snow storm

Dinner to Hugh Kerr. June 11. 45

Emma & negro Soc. in Englewood "A few words of disparagement." by [illegible]

Superfluous for me to speak of the church & the Pittsburgh community & his service there
& Preachers Alliance

Best of Hugh

1. As a sagacious councillor in the larger affairs & policy of the Church
not "statesman" but.

Warwick - maker of moderators. Dodds & WRK.
In situations of difficulty. The Com. of 15.
a sort of Cardinal. "[illegible]. by C."
See his robes at the Ter. ceremony

2. As a wise teacher of the ultimate Chr. principles.

Books on Preaching & Sacraments.
Children's sermons, [illegible]. "Bing".
His reading.
No sensationalism. Florin. Walther on Neumüller at Leipzig "In God's presence no sensations are in place."

3. As a Chr. of the larger horizon.

Two kinds of Chrs. lesser & larger horizon
Isa. 33:17 "Thine eyes shall see the King in His beauty. They shall behold a land of far distances."

Wayland. Ben. Letters	John I. 6
Woodbury on Rights	Matt XVII. 26 p.
Watterson. Col. on Chrty.	Sin in America
Walters. Howard Letters from	I P. II. 2 f.
Wise. Gov. on Jno Brown	Idem. I. 7
Wall St. Journal. Call to Piety	Dan. I. 3 f.

Ruskin on Fear	I Tim. I. 7
Stedfastness	Phil. I. 6
Somervell, Stalker on Paul	Rom. I. 1
Soul, Worth of a.	II Tim. IV. 10
Smith, G.A., on Pella	I Cor. I. 28
Sun, N.Y., on "Louse"	II Cor. IV. 4
Scott, Raymond, Letter from	"
Smoking, Statistics on	I J. III. 3.
Stanley, Letter to Livingstone	John X, 10
Simpson, Sir Alex.	Psa. XI. 3
Sun, N.Y., Two Political Conventions	Dan. I. 3-8.
Stevenson on Soul's Demand	Judges X, 18
Shorthouse, Blanche Lady Falaise	Rom. XVI. 13
Stanley on Prayer	II Peter I. 4
Suicide "Want to Stall"	Luk. XII. 29 f
Selwyn, John	I John V. 4
Sun, N.Y. on Communication	Rom. III. 8
Tesson and Millet	Jud. VI. 14-16
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Tolstoy on Bruloff	II Cor. XI, 3
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Miles, Frank, Story of bravery, by	II Tim. IV. 7
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Mahan to Ivy Church Club	I P. II. 21
Munn Ivo's on German Soldier's God.	Mark I. 1
Nicolai's Appeal	Rev. III. 8
Newman on "World's Benefactors"	Matt. XXV. 44.
Napoleon Legend, a.	I Cor. XII. 31
Nietzsche on Chty,	I P. II. 21
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Osborne, J. G. in the "Sewer"	Gal. V. 1
[illegible] on Resurrection	I Cor. XV. 14.

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Pulsford, John	II Tim. IV. 10
Pascal. The heart has reasons	Eph. I. 18
" " "	Jno. XX, 24 f
Potter, Bp. on Sunday observance	Mk. XIV. 50
Phelps' W. L. Story on Prayer	L. XVIII. 1

Remensnyder, Personality > Ideas	Ind. & Order
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Robinson on Hate	Ecc. III. 8
Rainy on Christ	Jno. XX. 27
Ruskin on Hunt's Painting	Rev. III. 20
Randall on Freedom	Gal. V. 1
Rousseau on Christ	II Cor. IV. 6

Kerfoot on G B Shaw	John VI.68
Kipling - on nothing ineffaceable	II Cor. IV.4
Kingsley on thoughts.	Phil. I.6.
Lawrence, Brother	Phil. I.6
Livingstone. Dan'l, Letter to Son	John VI.68
Lloyd George after Great War	I K XX.11
Lansing " "	"
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Morley on Opinion related To Conduct	Judges V.16
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Morgan J.P. creed of -	" X.10
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Martineau	John XX.27
Maclaren "Evangelical Mysticism"	Gal. II.20
Morris. Caleb	"
Martyn + George - Hearts of	Eph. I.18
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Munday. Chas. Eight Months	"

Greed.	Rom. XII. 11
Gillette, Chester	II C. IV. 4
Gospel. What did it do?	Phil. III. 8-10
Hughes, Hugh Price.	II T. IV. 10
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" on Moral Blindness	II Cor. IV. 4
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Dodge, W.E. Dean Murray on	Matt. V. 41
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Desertions in the Army	Mk. XIV. 50

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Forman, Ewers on Dan's death	John IX. 1, 2
" Cas. " "	John XIV. 27
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What Jesus Does for Me

WHAT JESUS DOES FOR ME

HE shows me the possibility and duty of a man as to his character and his service.

In the effort to attain this for myself, He does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as He worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

He counterbalances, as I cannot, the variable circumstances and unequal conditions of life, and takes care of the excesses that are beyond me.

He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things
are hardest to be done.

He helps me to refuse to do good wh
know that something better can be d

He helps me to keep on when I have to,
though I know I cannot.

He saves me from the fret and killing of p
and vanity, and helps me to cease to
for the things that make people sick.

He helps me to keep the central things
and not to be fogged and broken dow
the accessories and secondary things.

He gives me a new and inward living
ciple by His life and His resurrection.

He reveals as sin my difference from the
I see in Him; He forgives it and deals
it and all that it involves by His cross.

Lastly, I believe that He is Himself the
ciple of life and that there is another
sonality in me that would not be there
had not been for Him and if it were n
Him today.

Robert E. Sp

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Evangelism, Board of National Missions
156 Fifth Avenue, New York 10, N. Y.

Cable Address "PRINCEGEO"

To A Home In The Heart Of Things

Prince George Hotel
14 East 28th Street
New York City

GEORGE H. NEWTON, *Manager*

✓ o The eternal privileges of force & strength p. 83

In parliamentarianism, its outward form of expression, democracy creates a monstrosity of filth & fire p. 99

The parliamentary principle of decision by majority, by denying the authority of the person & placing in its stead the number of the crowd in question sins against the aristocratic basic idea of nature p 103

✓ Political activity [to secure majority consent] is loathsome & hateful to a really decent & therefore courageous man. 104. & 113

True German democracy consists "of the free choice of a leader with the latter's obligation to take over full responsibility for what he does & does not do" 116

✓ Despises "objective right" 143

o Nature does not know political frontiers. She first puts the living beings on this globe & watches the free game of energies. He who is strongest in courage & industry receives as her favorite child, the right to be master of existence" p 174

✓ o This world will still be subject to the fiercest fights for the existence of mankind. In the end only the urge for self preservation will eternally succeed. Under its pressure so called 'humanity', as the expression of a mixture of stupidity, cowardice & an imaginary superior intelligence will melt like snow under the March sun. Mankind has grown strong under eternal struggle & it will only perish through eternal peace" 175

✓ Political frontiers must not keep us away from the frontiers of eternal right 179

Never was a State founded by peaceful economy but always only by the instincts of preserving the species 200

The 'peaceful competition' of nations, that means a quiet mutual cheating, excluding forceful measures 204

✓ o Only in the eternally regular use of force lies the preliminary condition of success... Only in the struggle of two views of life with each other can the weapon of brute force, used continuously & ruthlessly, bring about a decision in favor of the side it supports. 222, 223

✓ o All reflections concerning humanity or aesthetics reduce themselves to nothing & are excluded 229

"We shall reach our goal", declared Forbbla, "when we have the courage to laugh as we destroy, as we smash, whatever was sacred to us as tradition, as education, as friendship, as human affection"
233. note

ently providential," writes Dr. Mackay, "that I dared not say r

The last of Dr. Mackay's five lectures at Puebla was on "R erence for Life," in which he "brought his audience face to f with Jesus Christ, the author of the only saving ethical princi which humanity has ever known. The unusual attitude of audience, which was representative of all classes in the commun from elegantly dressed ladies and gentlemen to workers in th overalls, deeply impressed the Mayor and the platform pa The following morning I was officially received by the town co cil as a guest of honor and was handed an inscribed parchment remembrance of my visit to Puebla."

Under the leadership of Julio Navarro Monzo there has b developed in Buenos Aires a "Cultural Center for Religious vestigation" where a group of professional people, university s dents and others have been invited to join in seeking for ful religious truth. Art, science, philosophy, history, psychology a sociology are all to have place in this program, along with spirit retreats and meetings for meditation and prayer. This enterpr is backed by the Association for Christian Coöperation, organiz recently with Rufus M. Jones as President and Charles J. Ew as Executive Secretary, and has developed out of the conviction its supporters that each nation should be encouraged to expr its religious life through its own national genius.

During this past summer the Secretary of the Committee on C

1930 ?

daily *O Jornal do Commercio* printed in double columns in large type, a prayer of which the following is a brief extract:

"O God, in the dark and critical hours of humanity, our troubled spirits turn to Thee, who, two thousand years ago didst say 'I am the Way, the Truth, the Life.'

"Civilizations that expect to live without Thee, believing themselves, in their pride, to be immortal, disappear as the centuries roll on, leaving behind them only the magnificent ruins of a Tower of Babel as a monument of their pride.

"They will fall who have built their power on the strength of their armies! They will disappear who have made of science the divinity of their altars! They will also pass away who trust in the gold and silver of their wealthy treasuries! And the happiness of which they dream outside thy law, shall remain for ever as the sphinx in the dumb and melancholic immensity of the desert!

"Lord, come Thou and reign over us. Let it not be a mere sham of reigning like those unbridled soldiers of Pilate who hang about Thy shoulders a purple robe of pompous words or put in Thy hands the ridiculous scepter of a mocked authority or place on Thy brow a crown of thorns but who deny Thy commandments.

"No, no, Lord, reign Thou over us in real truth and in the ample significance of the prayer with which thou didst teach us to invoke the advent of Thy Rule: 'Thy Kingdom come! Thy will be done!' *Jesum Christum, Regem Regum, Venite, Adoremus!*"

1931 ?

problem, we will be able to reach many of the better class peopl soon."

The new Ambassador from Peru to the United States, Do Manuel de Freyre, evidently represented something of this ne spiritual appreciation when he said in a recent address to the Pa American Society: "It goes without saying that business is indee a very important factor in uniting countries that live far apart. . . But to join men together does not necessarily mean that the will get on well together. . . . Friendship, gentlemen, stands on higher plane. . . . It would not be honest to deny that certai barriers between North and South Americans do exist. . . . W should become acquainted with not only our material needs, bu our spiritual needs as well. The souls of our nations should com in touch one with another. Externals are quickly seized; the hidden reactions of the mind and heart are more elusive elements.

An important part of the work of the Committee on Coöperatio in Latin America is to promote this deep kinship of the soul an at no other time have the officers of the Committee been mor active in this work than during the present year.

America which included a declaration of principles, an outline the proposed constitution and a questionnaire to serve as a bas for the study of conditions bearing on the Federation. They ind cated their desire for the coöperation of the Committee on C operation financially and spiritually. They proposed another mee ing of the Organizing Committee next year in Havana or Mexic City, looking forward to an enlarged meeting at Rio de Janeir in connection with the World's Sunday School Convention in 193

Both the organization of these independent churches and t growth of the movement for a Federation of Latin America Churches emphasize strongly the need of shifting from a missio centered to a church-centered coöperation.

As a contribution to this subject the Executive Secretary of th Committee has been requested by the National Council of Mex can Churches and the Boards in the United States, to make a su vey of the methods that have been used in the administration funds from North American mission boards toward the develo ment of a self-supporting National Church in Mexico. The pu pose of this study is to attempt to compare and evaluate the pol

AREAS UNCLAIMED FOR CHRIST*—II

BY ROBERT E. SPEER, D.D., New York City
Moderator of the Presbyterian Church in the U. S. A.

The World's Unevangelized Desires

LET us remind ourselves, in the fourth place, of those great longings and desires in the heart of the world where Jesus must be made known. In Frazer's "The Golden Bough," there are many indications of human longing across the ages, so many of which have expressed themselves in forms similar to some that we hold most dear in our Christian faith. In all these expressions of longing and desire in human hearts, we see the groping after that which only Christ can bring, the hunger for the Bread that came down out of heaven from God. As Trench would have said, these are outreachings toward "the Desire of all Nations," their unconscious desire. What are the non-Christian religions but the attempt to put into language these great longings of the hearts of men? They are questionings. The answers that the non-Christian religions have given have turned those longings back upon themselves or have trampled upon them or deadened the spiritual natures of the men of Asia. As Dr. William Newton Clarke said, they have been an incumbrance on the highest nature of man, so that thousands of men in Asia today are better than their religion. On the other hand where Christianity has gone men are inevitably inferior to their faith. Mr. Gandhi is morally superior to Krishna. But what man is superior to Christ?

But whatever one's judgment of the answers of the non-Christian religions may be, these answers are slowly dying out of the minds and the hearts of men. It is best expressed in a letter from Dean William Hung of the Yenching University in Northern China, where he says:

> "It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.
>
> "We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.
>
> "It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in forms of what it will have to do with these same new forces, scientific agnosticism, material determination, political fascism, and moral iconoclasm."

Mr. Hung refers to the educated group. The great mass is less affected, but even in the mass a change is coming, and perhaps too fast. We are facing a world where our modern secularistic interpretation of nature is standing over against the hungry heart of the whole non-Christian world, and is saying to it, "I came not to fulfil, but to destroy." Our call is from One who is standing before that same hungry heart, and saying, "I am come that ye may have Life, Bread of Life, Water of Life. I am come not to destroy but to fulfil."

---

* Conclusion of an address delivered at the Student Volunteer Convention, Detroit.

Churches in Non-Christian Lands

Again think of those great areas of need which call to us out of the heart of our sister Christian churches in the non-Christian world on whom the burden of the unreached world primarily rests. God has many agencies through which He works. He uses many movements and organizations of men and nations and all the forces of life. The State is one of His instruments as truly as the Church. Much of the work of building a righteous and happy world is to be done by Christians in other activities than those of the Church. While the Church must inspire, it is not meant to constitute the economic or political body of organic action. But we must recognize that the fundamental task, which is moral and spiritual, the task of destroying moral and spiritual evil, of grappling with sin, is the task of the Church. The churches abroad covet and claim our larger and not our lesser help. Many times these last few years we have been told that we are not wanted any more in the missionary enterprise in the non-Christian lands, and that the Christian churches themselves desire no more cooperation from us. I venture to say, deliberately, that you cannot cite one responsible or authoritative utterance of that kind from any of the Churches in the mission field. Whoever has spoken in this way had no commission from any of these churches. We know the hearts of these fellow Christians, and they know our hearts, and they know as well as we that the task is too great both for them and for us combined. So far from feeling adequate to carry out that task themselves, never was there a day when more authentic and appealing calls were coming to Christians of the West to pass across the seas to the help of our fellow Christians and our fellowmen around the world. What St. Paul saw at night, in his vision of the man of Macedonia asking his aid, is nothing to what you and I can hear by daylight from every land today.

I have here, for example, an expression of what the Congregational churches in Japan said to the American Board when several years ago it was proposed that the American Board should reduce its number of foreign missionaries in Japan. This was the authoritative reply of those churches themselves, asking that foreign missionaries stay:

> "(a) Because of the great task ahead of us. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians, who are without our borders.
>
> "(b) For the sake of world progress that will come through the opening of the civilization of the Orient. The importance of this may not be disregarded in considering the establishment of the Kingdom of God in the world. Therefore, the urgent duty of the present lies in the direction of a thorough-going Christianization of Japanese culture, which is central to the culture of the Orient.
>
> "(c) Because of the need of a medium for continuing friendly relations between Japan and America. We believe

that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this direction at the present time is especially great."

A little over a year ago, at a conference with the Church of Christ in Japan, the largest Christian body in Japan, this was the last of the resolutions put in our hands to bring back to the Church and the students of America:

> "In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teaming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute.
>
> "And there is need, as well, for extensive strengthening of our school staffs by the addition of trained, qualified teachers. The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy and the prayers and the active participation of American Christians encouraged to the fullest extent possible."

For South America there is no more representative Christian man on the continent than Erasmo Braga of Brazil. Last January he said to the Foreign Missions Conference of North America: "We are asking the foreign missionary societies to increase the number of missionaries in Latin America, not for help for our churches only, but for the religious needs of the whole Spanish and Portuguese world."

One other word, one of the most persuasive, comes from our friend Dr. K. T. Paul, a brave and independent spirit in India. There is no man more possessed with a right and true national spirit for his people, nor any man more competent to go his own way in representing Christ in India. Here is his statement to the students of the British Empire with regard to the continued need and desire of the Indian Church for all the help and cooperation they can give:

> "Let there be no illusion. India is not crying out for baptism, but what has happened is a frank, manly recognition, by India, of Christ and willingness to know more about Him. It is the psychological condition for which many heroic missionaries and Indian Christians prayed and have laid down their lives, in the daily humdrum of unnoticed service. It is a clarion call to the flower of the British churches to come forth and to serve as He served.
>
> "The mass movements," he goes on, which the Churches of the West established demand still in their care "the lives of some of the best young men and women in the British colleges. It is a nation-building task, needing not only infinite grace and patience but also high and liberal wisdom such as will tax the best intellectual discipline of the British universities."

He proceeds to call for Western educators and says that because missionaries are devolving on the Indian Church their responsibilities it does not follow that therefore the missionaries will no longer be needed. He says:

> "Their life and their service are still needed. Missionary responsibility can be discharged only through the human personalities sent out to the field. I do not know of any church in India which can entirely dispense with such a witness . . . We need you. We are not ashamed to own that we need you. Perhaps before the day is done you will see that you needed us too.
>
> "While we need you, we are not idle. We are thinking and working, too. We have nothing to offer but gratitude and friendship, still, come with your best and your choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with your lives. Come for the love of Jesus Christ."

Unoccupied Areas in Christ

Last of all, let us remind ourselves of great areas that are waiting for you and for me today in Jesus Christ our Lord. The unoccupied fields are not all in Asia and Africa and Latin America:

there are great unoccupied fields in Jesus Christ. A friend has said, in a penetrating analysis of the religious problem that we are facing in our colleges and universities today, that there are two entirely different religions offering themselves to us under the name of Christianity. The one is the religion of a good, dead man, and the other is the religion of a good, living God. As for himself, he said he had lived and he intended to die in what the first religion regarded as the superstition of the Deity of Christ. If our Christianity is simply the religion of a good, dead man, we have all there is of it now and as the years go on it will probably shrivel and contract. It will become less and less of worth to us. There are no new areas still awaiting exploration and experience. But, if our religion, our Christianity, is a faith in a living, Divine Saviour then by the very nature of it there is room after room, range after range of knowledge and experience opening out before us today and forever.

There is need of richer and deeper and ampler conviction. Some say that all that is necessary is "the spirit of Jesus" or "His way of life." Those are mere verbal phrases; they do not mean anything, unless there is a content to them. What is that content and how great is it? Who is this Jesus of whose Spirit we are speaking? What is the content and what are the sanctions of this Way of Life? What is the power by which it can be anything else than a dead metaphor and a hopeless mockery? The moment we ask ourselves the inevitable questions we are driven back on a great summons of belief, of rational and reasoned belief, on an endless quest into the riches of the thought of God and of the mind of Christ.

There is need for a deeper and a richer experience of what Christianity is. It has become too perfunctory and conventional with us, too respectable, with too many compromises in contacts with a world forever alien and hostile to Christ. Mr. Kagawa said in Japan a year ago:

> "What we need is a Christianity which will go to the poor and touch the leper. At present immorality is gaining in Japan faster than Christianity is gaining. The Christian Church both in Japan and America is spoiled by wealth and comfort and lacks courage and sacrifice. And you must lead. Japanese religion and morals and social and political ideals are all dominated by America. We need a great wave of international love and good will and religion as at the outset of Christianity. But where are the leaders? Many who ought to be the leaders are renegades. See the multitude of them in both lands, men who were in the Church and are now out of it or, if still in it, are afraid of reform and change, of warfare against drink and prostitution and all evil, of the struggle for righteousness and justice. The religious and moral forces are too respectable and tame, the Christian Church among them, and it ought to take up its cross and follow Christ. For something must happen. The vice of prostitution will kill us. Economic burdens are growing too heavy to be borne. The farmer problem is greater than labor. They are one-half of the population and 60% of them are on the edge, with the cost of living exceeding all that they can earn. Christianity could save us if only Christianity could be saved."

The Christianity of the New Testament needs to be brought back today into our lives, with the old elemental simplicity of Him who actually touched lepers with His hand and who lived with the poor and told His disciples that they must take up their cross and come after Him.

There is a call to a new and a richer adventure in consecration. Last week a tablet was unveiled in New York to the memory of Dr.

John Williams, who was killed in Nanking last March by the lawless elements in the Southern army. He died without arms or defense, with a smile on his face and the same love in his heart that had made him one of the dearest of all of China's friends. On the tablet there is his name and the date of his martyr's death, and beneath are the words:

> "Servant of Christ and of China. It is enough for the disciple that he be as his Master."

Is that enough for us today? How unlike our Master we are, how unlike Him in His beauty and His tenderness, His purity and His obedience; how unlike Him in that great love that led Him to lay down His life on the cross for the world.

The days of the possibility of adventurous exploration in far regions are not gone. The frontier of a new world is not far away. It is not the frontier of a new year of time alone, but the frontier of a new life of love and fidelity and sacrifice, a life that shall set forth, from this day, to fill up the sufferings of Christ, that in the days of this new world of opportunity and need shall give itself, all there is of itself, all that Christ can put into it, to the attempt now to complete what Jesus Christ by His life and His death and His resurrection began.

Speak, Lord, for Thy servants are listening. Here in the hush and the quiet of this moment we wait for Thee. Make us aware how near Thou art to us. Help us to hear Thy voice speaking to us. Help us now. Give us grace and strength to take these lives of ours and lay them in Thy hands that Thou mayest make them pure, that Thou mayest make them strong, that Thou mayest use them to finish the work which Thou didst begin and to bring in at last the new heaven and the new earth wherein dwelleth righteousness.

THE CHURCH IN THE WORLD

By Bishop William F. McDowell, of the Methodist Episcopal Church

I SUPPOSE we always need to make special effort to keep our best purposes to the front and our noblest spirit in control. The Church of Jesus Christ constantly tends to enlarge the number of its interests and activities; to add new rooms to the house in which it lives. It constantly tends to increase the number of altogether useful things to which it is devoted. All the more reason why it should give special care to the preservation of its supreme purpose and to make sure that it never allows its dominant note to become secondary or feeble. The Church of Jesus Christ is the primary organization for carrying forward in the world the saving purpose and passion of Jesus Christ for the world, and its largest duty is constantly to give Him a saved and saving Church. We may do a thousand useful things, but unless we are doing that, we are not at the true center of our lives. It is doubtful whether just now Jesus Christ has a saving Church in any full, large measure anywhere.

Moreover, the Church of Christ needs to be constantly making the modern world spiritual and moral. Mr. Gladstone was probably right in his apprehension that the seen world is gaining upon the unseen. We are in real danger of being overcome by the perfection and extent of our material development. The spiritualizing and moralizing of the modern world is our plain task. For the achievement of this we must "light fires in cold and unlit places" where men and women dwell. We are not set to save old phrases or new, old forms or new, but in a real, modern, large and living way to save a living world for the Eternal Christ and His purpose. What we are doing is not good enough for Him. Our fathers did not do it well enough before us, and we are not doing it well enough now. We must come anew into creative fellowship with the living Christ that we may render to Him a kind of service that He deserves in this day of grace.

THE CROSSROADS CHURCH AT THE CROSSROADS

BY REV. JAY S. STOWELL, Philadelphia, Pa.

Director of Publicity, Board of Home Missions and Church Extension, Methodist Episcopal Church

IN A sense probably never before true, the 100,000 Protestant rural churches of America are at the turning of the ways. They are being tested as never before by rural conditions unique in our history. All of the difficulties which affect rural life in general are theirs, and they have a few peculiar problems of their own thrown in for good measure.

The American rural church is a unique institution. It is a product of the frontier, and as such it has played a most important part in our national history. If it is to continue to do so it must adapt itself to radically new conditions. For the first time in our national life we face frankly the question as to whether the open country church is to continue to exist at all, and if so, under what conditions.

The question at issue is not whether religion will remain in or disappear from our rural areas. Rural dwellers are still going to believe in some kind of a God, and they are going to adopt some sort of a religious interpretation of life. Rural people everywhere and in all ages have done that. The question relates rather to the future of organized religion in rural America. Is the church at the crossroads doomed, like the little red schoolhouse, and, if so, have we anything to put in its place to do, in terms adequate to the needs of the present generation, the thing which it did in the past?

The answer to this riddle has not yet been made clear. Fortunately, in seeking a solution, we have, as a result of surveys begun by the Interchurch World Movement, and later carried on by the Institute of Religious and Social Research, and of many other independent studies made in recent years, more comprehensive data upon the status of the rural church than have before been available. Upon some matters we are no longer obliged to guess, but even this mass of data must be used with caution, as most of it has been assembled under categories handed down from the past, and one thing is becoming increasingly clear, namely, that the old categories are inadequate. Unless we can interpret the present situation in new terms made necessary by new conditions in rural life, we shall still be baffled, regardless of the amount of data we assemble.

The open country church of the past was at times a rather crude affair. Its buildings were often cheap and unsightly, its equipment meager, and its leadership poorly trained, but with all its limitations it dominated the religious, social, and, to a large extent, the intellectual life of its time. Its theology and its interpretation of life were accepted even by the sinners of the community who transgressed its moral precepts.

The actual influence of the rural church today is an unknown quantity. We still lack sufficient facts for measuring it. There are indications, however, that it is waning. We have sometimes talked

MANIFESTO ON CHURCH AND MISSION CO-OPERATION

The following manifesto to be transmitted to the cooperating Older Churches of the West was adopted by the Second General Assembly of the Church of Christ in China, which met at Canton, October 25 to November 8, 1930:

The General Assembly has given considerable time and earnest thought to the question of the relationship which should subsist between the Church of Christ in China and the cooperating Missions, and wishes to place on record the following statement regarding the attitude of the General Assembly to this vitally important subject.

We desire first of all to take the opportunity of expressing again our deep sense of gratitude to the Older Churches of the West for the help, both spiritual and material, which has been afforded by them to the work in China. By the sending of splendid men and women as missionaries, by financial aid, and above all by the sympathetic love that has been shown in their interest in and prayer for the work in China, they have earned our sincere and lasting gratitude. For these and other gracious acts we are deeply thankful first to God and then to our brethren in Christ in the western lands.

We are conscious that our gratitude can best be shown by our definite endeavor to develop as speedily as possible the spirit of stewardship and self-support in the Church in China. We are glad to report that about twenty-five percent of our organized churches are self-supporting. But we realize that this percentage should be increased as rapidly as possible.

You in the West are informed as to the present political disturbances in China, and the resulting economic depression. These represent great obstacles to be overcome, if our desire for the increase in self-support is to be gained. You also have heard of the difficulties which the spread of communistic ideas, the organization of the anti-Christian movement and the like, have created for our Church. These are all matters in which we beseech your full sympathy, as we know they have excited your concern. It is because of these difficulties and hindrances that the General Assembly wishes to make clear its position with regard to the relationship of the Church of Christ in China and the Missions which are cooperating with it.

On the one hand we feel it necessary to reaffirm our conviction that it is a matter of the greatest importance for the Church in China to adopt a definite church-centric policy. By that we mean that the Chinese church consciousness has developed to the point of desiring the responsibility for administering its own affairs, and for conducting and directing the various activities which aim at the evangelization of the people of China.

The General Assembly rejoices that members of the Church, both Chinese and the foreign missionaries associated with it, are of one mind in applying this principle in the actual conduct of the affairs and work of the Church. We fully recognize the fact that the churches connected with the Church of Christ in China are not equally developed, and so it is difficult to secure uniformity in the application of this principle. A considerable time must elapse before our high ideal can be realized, and much wisdom and patience will be required in the prosecution of this great task. We must, however, emphasize the fact that this church-centric ideal includes most definitely the idea of continued cooperation between the Church in China and the various missionary organizations from the West. In this sense it is not to be interpreted as an entirely independent movement of the Church.

The General Assembly further wishes to make clear our position with regard to our relations with the Missions that are associated with us. We definitely stand for cooperation between the Church and the Missions. The Church of Christ in China is a body that desires the Church and the Mission to work together as we face the common problems that are confronting the Christian Movement in China. We wish to give every opportunity to our missionary friends and to devise means whereby their greatest contribution can be made as they seek to serve the cause of Christ in connection with our Church. We therefore wish to state positively that the services of missionaries from the Older Churches of the West are both greatly needed and ardently desired. We wish to go one step further by saying that the need for missionaries today is even greater than before. In the past, missionary work was primarily in behalf of the non-Christian people in China. Several hundred million of our people are still unreached by the Gospel of Christ. These millions must still present as great an appeal as ever to the stronger Older Churches of the West. They present to our young Church our greatest opportunity and responsibility for service.

The need for missionary help is now intensified by the fact that the young Church, which is still in its early stages of development, is beginning to undertake its rightful and proper responsibilities. Being still in its childhood, our Church can be greatly helped by the wisdom, experience and religious background of our missionary friends from abroad. In considering the present development of the work in China, we feel that all types of missionaries are still necessary, whether they be regular missionaries who come to China for life service or special workers who come for a particular phase of the work in China for a limited time.

However, we wish to emphasize particularly two qualifications for missionaries in the days to come: (1) they should possess the spirit of cooperation with their fellow workers in the Church, willing to share with them the tasks that they have before them, and (2) they should come with warm evangelistic fervor, no matter in what capacity they seek to serve Christ in connection with the Church in China, whether evangelistic, educational, medical, social or administrative. While they need to have all the technical qualifications befitting the high calling of a missionary, we regard these two points as of special importance, without which their work cannot yield the largest measure of result.

We ask for your prayers and continued cooperation to the end that with the blessing of the Great Head of the Church, our efforts to deepen the spiritual life of the Christians and to win the fealty of the unevangelized masses of our people to Christ as their Lord and Saviour, will be most fruitful.

C. Y. CHENG,
Moderator.

A. R. KEPLER,
General Secretary.

China Council Calls for Help

The Younger Churches Salute You

LAKEVILLE, CONNECTICUT

1931

A Lakeville Message

WE, the undersigned representatives of the younger churches in the various Mission fields, now attending the Conference on Policy and Methods of the Board of Foreign Missions of the Presbyterian Church in the United States of America, wish to make the following statement:

(1) We wish to express our heartfelt gratitude first to God, and then to the Presbyterian Church in America, for the Christian message of love which has been brought to our lands by its missionaries.

(2) We further wish to express our deep sense of appreciation of the Christian fellowship we have enjoyed at the Conference held at Lakeville, Connecticut, June 20th to 30th, 1931. Such an experience will linger in our memory with pleasantness and thankfulness for many days to come.

(3) While no small measure of success in the propagation of the Christian Faith has already been attained, the work must still be regarded as in its early stages of development. There is still a great need for missionaries imbued with the spirit of Christ to come over and help us.

(4) We hope it will be recognized that the relationship between the older and younger churches should essentially be a spiritual one. Closer cooperation between the two is, in our judgment, very essential especially at the present juncture. As we face the present serious and challenging world situation, we feel more keenly than ever before our dependence upon God and upon each other.

(5) We wish to re-affirm our conviction in the urgency and importance of the church-centric rather than mission-centric principle as stated at the Jerusalem Meeting of 1928. We urge that it be translated into actual practice as soon and as far as practicable. However, we do recognize the fact that the churches in the various fields, and even the various forms of work in the same field, may not be equally developed, therefore no uniform application of the principle could or should be made. But at the same time, it is not too soon to begin to consider the work in the mission fields in terms of this fundamental principle.

(6) In the light of the development of the work today, a reconsideration of the use of funds from the older churches for the work in the younger is called for. As a general principle, subsidization of local churches is to be avoided as far as possible. Definite steps should also be taken to help the subsidized churches now in existence to speedily become self-supporting.

(7) The main purpose of our emphasizing the need of closer cooperation between the older and younger churches is to clear the way for the gigantic task that is before us in the Christianization of the millions of people to whom the love of God as revealed in Jesus Christ is still unknown. In undertaking such a task, the consolidation of all the Christian forces is indeed vital and necessary.

(8) While the younger churches are still in their early stages of development, while differences in environment, tradition, religious background and experience do exist, yet we realize more and more the essential oneness of our task which demands a common mind and common effort in introducing Christ to men and men to Christ.

That a mighty spiritual revival in America, and among God's people everywhere, in a forward missionary movement that will revitalize and regenerate human lives is the most sincere desire and prayer of

Your fellow servants of Jesus Christ,

Stephan Khoobyar
Leonardo G. Dia
H. K. Chang 張學恭
Erasmo Braga
Kumetaro Sasao 笹尾粂太郎
In Chyoon Kim 金仁俊
S. Talibuddin
(N.K. MUKERJI).
C. Y. Cheng. 誠靜怡

Institute of Internatl
Affairs.

Representatives shown in picture on front page:

Standing, left to right: Rev. Leonardo Dia, Pastor Church at Albay, Philippine Islands; Rev. Stephan Kyoobyar, Pastor at Tabriz, Persia; Rev. S. N. Talib-ud-Din, Professor, Theological Seminary, Saharanpur, India; Rev. Erasmo Braga, D.D., Representative in Brazil of The Committee on Cooperation in Latin America; Rev. Chang Hsueh Gung, Member Faculty North China Theological Seminary; Rev. In Choon Kim, Pastor, Korean Church, Pyengyang, Chosen.

Sitting, left to right: Rai Bahadu N. K. Mukerji, Elder in Katra Church, Allahabad, and secretary, North India Book and Tract Society; Rev. Kumetaro Sasao, Ph.D., Dean, College Dept., Meiji Gakuin, Tokyo, Japan; Rev. Cheng Ching-yi, Moderator General Assembly, Church of Christ in China.

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Readers Digest - May 1936

The Indomitable Curie

Condensed from "Crucibles"

Bernard Jaffe
Author of "Outposts of Science"

On May 20, 1921, a frail woman dressed in black stood in the White House before a distinguished group of onlookers. The President of the United States was speaking: "It has been your fortune to accomplish an immortal work for humanity," he said, and presented to her a small phial of radium, the gift of American women.

For that thimbleful of glistening salt, 500 men equipped with every scientific aid had struggled for a year with a 500-ton mountain of ore, and $100,000 had been spent. Yet, almost 25 years before, this woman, Marie Sklowdoska Curie, with but one assistant, her husband Pierre, had accomplished the same miracle, had produced radium, in an abandoned old shed in Paris, with meager equipment and little or no funds. She had pushed back the frontiers of chemical knowledge, and had made one of the most magnificent discoveries in the memory of man.

It was in her cousin's laboratory in her native city of Warsaw that Marie Sklowdoska first began mixing chemicals. She was a solemn, motherless girl then, loving her father, a professor of mathematics and physics, passionately, and her oppressed country, Poland, hardly less. At 17, conditions forced her to become a governess in a Russian family. Her rebellious patriotism flared high. She joined one of the secret groups of young Poles who had vowed to overthrow the hated Russians, and was so fearless in her revolutionary activities that in a few years she was forced to leave Poland.

So in 1891, a young exile of 24, she arrived in Paris. A garret room was all she could afford, and her meals were often only bread and chocolate. But she did not mind. Her ardor by then had turned from politics to chemistry. At a time when science was a closed field for women, she had begun to dream of a career in it. She matriculated at the Sorbonne, though it meant washing laboratory bottles and taking care of a furnace to meet expenses.

For three years she worked uneventfully. Until one day she met Pierre Curie, "a tall young man with auburn hair," who had graduated from the Sorbonne and was doing electrical research. Instantly Marie Sklowdoska liked him, and he, amazed at the learn-

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didn't much comfort me. That beautiful Alsatian, alone in the dark, and somewhere near, a tiger that could silence him with one blow!

"I went to bed, but I couldn't sleep. I thought of all sorts of queer things and through them all I saw that dog: great, brown eyes, wrinkled nose, big paws warm and friendly against my leg. I began to reason. I hadn't a dog on the place. Binji might be a sheep-killer, but here there were *no sheep* to kill! Why shouldn't I *keep him?*

"It's strange how quickly a man can change his ideas. Until now I had wanted to trap that tiger. Now I hoped I *hadn't* trapped him! Call it sentiment; call it Binji's wet muzzle on my knee in the car, his eagerness in the boat, the look in his eyes as he lay at my feet — or call it plain dog-consciousness. I routed out my boy: 'Come on! We're going to get the dog out of that trap!' We covered that half mile on a dead run. You'll understand if you've ever had a dog.

"As we neared the trap there was no sound; to me that meant the tiger had got him. Then I heard a low whine — the whine I imagine babies make when left alone. Then ahead I saw Binji, his black nose through the bars of the cage, his eyes shining straight into the torch's beam, and that gray-white tail wagging friendship and confidence, as if to say: 'Well, we've played *this* game long enough — let's try another!' Untied, he came bounding out. He didn't jump on me. He just came running up, eager, his tail swishing and his red tongue hanging out. 'Come on,' I said, 'we're going home, Binji!' He ran down the trail just as he had come up it, frisking, investigating, now far ahead, now close up, just under my feet, sniffing and pure dog.

"Suddenly something happened — so quickly and so close that I couldn't even get the torch up — a dusky, rushing movement in the dark. I saw two spears of ivory gleaming, coming straight toward me — cruel, sharp as needles! I had stumbled on a wild boar protecting a sow with a litter. Two hundred pounds of fierce animal dynamite about to gore me! There was no getting my rifle up. It was all so quick — so sudden. And then a gray streak sprang from the black. I heard the boar grunt with the impact. I saw two gleaming tusks disappear in the dark. And then I heard Binji's cry of pain, followed by his low, savage growl — his sheep-growl!

"I shot the boar," said Johnson slowly. "And I found Binji — both those tusks through his breast, but with his great, white teeth firm and fast in the boar's throat."

ing of this girl with the light blue eyes and blond hair, was captivated and could not hide it. Their courtship was short, and in July, 1895, they were married. Marie continued with her studies, and Pierre took up his new duties as professor of physics at the École Municipale.

And then, Marie Curie's lucky day dawned. It dawned because an important accident happened in the laboratory of Professor Henri Antoine Becquerel. By chance Becquerel had left a piece of uranium ore upon a photographic plate in his dark-room. Later he noticed that in this completely darkened room the plate had been changed under the spot on which the ore was placed. He could not understand it. He deliberately tried the experiment with other ores containing uranium. In every case a spot was left on the plate, and he found that the intensity of effect was directly proportional to the amount of uranium in each ore. Pitchblende seemed much more powerful than even its uranium content could account for. He inferred that "there must be an unknown element with power greater than uranium to affect photographic plate."

Becquerel had watched Marie Curie in the laboratory, had recognized in her a trained and gifted experimenter. He presented the problem to her. She talked it over with Pierre. Her enthusiasm captivated him. Both were working on other problems, but both dropped their work to join in the great adventure of tracking down the powerful, unknown element in pitchblende.

The Curies had no money to undertake the search — they borrowed some. They wrote the Austrian Government which owned the pitchblende mines, and soon, from Joachimsthal, came the gift of a ton of sandy ore. Those were hectic days. The Curies worked incessantly. They boiled and cooked their mound of dirt, filtered and separated its impurities. When the poison gases threatened to stifle them under the leaky roof of their shed, Marie Curie herself lifted large vats of liquid out into the yard. For hours at a time she stood beside the boiling pots, stirring the thick liquids with an iron rod almost as large as herself. Often, while Pierre worked at some chemical operation, she prepared hasty meals which they ate as they continued their task. "We lived in a preoccupation as complete as a dream," she remembered years later. "It was in that miserable shed that we passed the happiest years of our life."

She caught pneumonia, and it was months before she returned to her cauldrons. Then, in September, 1897, a daughter was born, and the child was but a week old when Marie Curie walked into that workshop again. Pierre's widowed father, a retired doctor, came to help care for the baby, Irene.

By now the pitchblende had dwindled to 100 pounds. Another year of heroic work. Again Marie Curie was ill. Pierre was ready to give up, but not she. When almost two years of constant work were done, they had extracted a small amount of bismuth salts which showed the presence of a very active element, about 300 times as potent as uranium. From this salt Marie Curie isolated a substance resembling nickel. She subjected it to every known test, and in July, 1898, announced the discovery of a hitherto unknown element which she named "polonium" in honor of her beloved country.

Others might have been satisfied with this discovery. But not the Curies. They kept working with portions of that ton of pitchblende until it was boiled down to amounts small enough to fit into test tubes. This fraction of chemicals appeared to possess properties much stronger than even polonium. Marie Curie looked at this residue of two years' tedious extractions. It was a tiny amount; she must be more than careful now. She examined every drop of solution that came trickling through the filter, every grain of solid that clung to the filter paper. Not an iota of the precious stuff must escape her. She and Pierre plodded on, and when one night they walked into the shed and "saw on all sides the feebly luminous silhouettes of the bottles containing their product, like earthly stars," they knew that they were near their goal.

Bottle after bottle, crystallizing dish after crystallizing dish, was cleaned until not a speck of dust was left to contaminate the last product of their extractions. Marie Curie did the cleaning. And at last Marie Curie was the first to gaze upon a few crystals of salt of another new element — *radium*. It was the end of that long trail under the abandoned old shed.

But still there was no public announcement. Pierre was made professor of physics at the Sorbonne, and Marie Curie was put in charge of physics lectures at the Higher Normal School for Girls at Sèvres. She taught, helped care for Irene, even made little dresses for her, and went on studying the queer new element, radium. Only after five more years did she present her complete work on radioactivity, as she named the effects produced by polonium, radium, uranium, and similar elements. She presented it as a thesis for the degree of doctor of science, and the examining committee of distinguished scientists unanimously admitted that her thesis was the greatest single polonium almost where he had left off. When she had finished only a few still doubted her individual greatness.

But even in her triumph Marie Curie still set herself new tasks. The element radium must be isolated, free and uncombined with any other element. Once again she lived in her laboratory, refusing all social engagements. Until finally, in 1910, she completed her crowning achievement. Before her eyes lay the elusive radium itself — white globules that tarnished in the air. Here was a brilliant piece of work performed by Marie Curie without Pierre beside her. Her detractors were forever silenced, and for this work she received the Nobel Prize a second time, the only scientist ever so honored.

So, quietly, Mme. Curie worked on. During the war she emerged from her laboratory to train 150 girls as radiological operators, Irene among them. She learned to drive a car, and transported instruments for hospitals, loading the heavy pieces of apparatus herself. Then, the Radium Institute of the University of Paris having been completed and she made its Director, she withdrew into a little Institute room on the rue Pierre Curie, and there worked feverishly through the rest of the war on the extraction of radium.

Peace brought her "a great joy" in the freeing of her beloved Poland, and she knew an equal joy when, in 1929, she was again invited to America to receive a second gift of radium, this time for Poland which had none. She came gladly, in spite of doctors' objections. Her spirit was indomitable, and for another four years yet she was to carry on her researches with the potent salt of her creation.

On July 4, 1934, Marie Curie died for humanity. The Curie Laboratory of the University of Paris stands today as her monument. Her slow, familiar step is no longer heard in its halls. But her daughter Irene is there, walking in the footsteps of the immortal Marie. Together with her husband Jean Frédéric Joliot, whom Irene had met in the laboratory even as Marie had met Pierre, they are continuing the work on radium. This second generation of Curies upon whom the mantle of the first has fallen are opening up still other rooms in that mansion of radioactivity first uncovered to the world by Marie. Two years ago the Joliots made a startling discovery. They produced radioactivity in non-radioactive elements, and thus brought science a step nearer to the understanding of the architecture of the atom.

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contribution of any doctor's thesis in the history of science.

Now the news was made public. A strange new element had been discovered whose salts shone in the dark and were continuously emitting heat 250,000 times as great as that produced by burning an equal weight of coal. It was the most potent poison known. Next to the skin it produced painful sores. Pierre knew this. His fingers were almost paralyzed from its effects. Its presence sterilized seeds, healed surface cancers, killed microbes, colored diamonds, and penetrated solids.

The world marveled. Overnight the Curies became world famous. Tourists invaded their lecture rooms. Newsmongers pursued them into their home. All sorts of stories came back of this strange couple — Pierre the reticent, dreamy philosopher, and Marie the sad-faced mother who sewed, cooked, and told stories to her little girl. The Curies complained, but they could not escape. Honors were showered upon them, many of which they refused, protesting that they would rather have laboratories than decorations.

Within a few months the Nobel Prize was awarded them, to be shared with Becquerel. But this money was soon gone to pay debts incurred by the experiments. Theirs was still a financial struggle. They could easily have patented their discovery, made fabulous profits. But they refused. Every crystal of radium salt they wrenched from mountains of rock was turned over to hospitals without charge.

Irene was now seven, and another baby came — Eve Denise. The Curie cup of happiness was filled. But not for long. In April, 1906, Pierre Curie was hit by a cab and instantly killed. The blow almost struck Marie Curie down. She mourned silently, terribly. It seemed she would never be able to resume her work. But, within a few weeks, she was back in her laboratory, more silent than ever, consecrating the rest of her life to her husband's memory.

France asked her to take over his chair of physics, although no woman had ever before held a professorship at the Sorbonne. Graybeards muttered, but to her first lecture in the great Sorbonne amphitheater came statesmen and scientists, the President of France, the King and Queen of Portugal. "On the stroke of three an insignificant little black-robed woman stepped in through a side door, and the brilliant throng rose with a thrill of homage and respect. The little figure was visibly distressed and raised a trembling hand." Then she spoke, her voice musical and low, her French with but a slight Polish accent, and she held her listeners spellbound. Not a word of her tragedy. She continued Pierre's last lecture on polonium almost where he had left off. When she had finished only a few still doubted her individual greatness.

But even in her triumph Marie Curie still set herself new tasks. The element radium must be isolated, free and uncombined with any other element. Once again she lived in her laboratory, refusing all social engagements. Until finally, in 1910, she completed her crowning achievement. Before her eyes lay the elusive radium itself — white globules that tarnished in the air. Here was a brilliant piece of work performed by Marie Curie without Pierre beside her. Her detractors were forever silenced, and for this work she received the Nobel Prize a second time, the only scientist ever so honored.

So, quietly, Mme. Curie worked on. During the war she emerged from her laboratory to train 150 girls as radiological operators, Irene among them. She learned to drive a car, and transported instruments for hospitals, loading the heavy pieces of apparatus herself. Then, the Radium Institute of the University of Paris having been completed and she made its Director, she withdrew into a little Institute room on the rue Pierre Curie, and there worked feverishly through the rest of the war on the extraction of radium.

Peace brought her "a great joy" in the freeing of her beloved Poland, and she knew an equal joy when, in 1929, she was again invited to America to receive a second gift of radium, this time for Poland which had none. She came gladly, in spite of doctors' objections. Her spirit was indomitable, and for another four years yet she was to carry on her researches with the potent salt of her creation.

On July 4, 1934, Marie Curie died for humanity. The Curie Laboratory of the University of Paris stands today as her monument. Her slow, familiar step is no longer heard in its halls. But her daughter Irene is there, walking in the footsteps of the immortal Marie. Together with her husband Jean Frédéric Joliot, whom Irene had met in the laboratory even as Marie had met Pierre, they are continuing the work on radium. This second generation of Curies upon whom the mantle of the first has fallen are opening up still other rooms in that mansion of radioactivity first uncovered to the world by Marie. Two years ago the Joliots made a startling discovery. They produced radioactivity in non-radioactive elements, and thus brought science a step nearer to the understanding of the architecture of the atom.

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The Future of American Youth

The world today is on the threshold of a mass civilization—language understood by all; schools and libraries for all; music sung by all; automobiles for all; scenic treasures shared by all; electric power for all; games played by all; beautiful homes for all; science in the service of all; security for all.

The mere enumeration of these areas of widening opportunity in mass civilization suggests the call for a new leadership and new forms of service. What people most need is a greater selfrespect, a higher aspiration, a more discriminating sense of values, and a will to self-discipline. The discipline of ignorance, drudgery, and circumstance must yield to high purpose, to careful planning, to skilful performance, to abiding idealism, to that sustained personal cultivation which fills the whole life with the true, the good, and the beautiful.

In attempting to foresee the future of American youth it would be a mistake to think in the limited terms of today's confusion and weakness. The world has faced confusion and disaster before and we can see now that salvation lay in refusing to accept them. People moved on because they wanted something better, and because they had the ambition and the courage to plan and labor.

The development of our free public schools illustrates this point. The greatest educational revival in American history began during a year of panic and depression. In 1837 when Horace Mann came onto the scene, the schools were poor and ineffective—buildings wretched, teachers untrained, terms short, curriculums stupid, public support pitiful. Others had been disheartened by the task but Horace Mann saw that people needed good schools. That vision created not only a position for himself but it has created a task for millions of young people in the improvement of their own lives, and it has created a vocation for millions of our best young men and women who have served as teachers during the years since Horace Mann carried his idealism and his vision to the citizens of a continent.

This power to arouse the people to a new sense of their own worth—a power which was strong in Franklin and Washington, in Mary Lyon, in Horace Mann, and in Susan B. Anthony—is needed today.

The future of youth is in their own hands. Needs are everywhere. Each need is an opportunity. It can be turned into employment for someone who will meet that need. The young people who are willing to set high standards in their own lives and to give leadership to others will be the first to find themselves. Their power will grow with use. This new leadership is needed in every vocation and area of life. Teachers and others who work with young people can perform no greater service than to guide them to a fuller understanding of their own gifts and to help them to visualize the needs which exist around them.

A few points are fundamental:

[1] Personal excellence and attractiveness are important as a foundation for employment of any kind.

[2] Acquaintances and friendships play a large part in obtaining employment. Everyone should learn to make and keep worthy friends.

[3] Unemployment must be taken up largely by expansion in services such as teaching, health, recreation, and the fine arts, rather than in material production where science is reducing the labor factor.

[4] Those individuals will be surest of employment who develop the power to create new types of work by persistent planning combined with the power to lead others to cooperate in worthy new undertakings.

[5] This is an age of high specialization requiring the individual who takes up a special line to be almost perfect in it. For example, the airplane mechanic must guarantee the perfect operation of every airplane he sends into the skies or run the risk of causing death.

[6] Occupations that seem to be overcrowded are not really so, especially on their higher levels and there is almost no occupation where exceptional excellence and skill will not win a place.

[7] The individual, particularly during his early years, should attach more importance to his personal growth on the job than to the wages received.

[8] Parasitic employments—such as liquor, gambling, unwholesome recreation—destroy character and lead to eventual unhappiness no matter how much money they may yield for a time.

[9] The individual who does not find employment can turn that fact, regardless of age, into an asset by using it to build up his knowledge and skill. Schooling today should end only with satisfactory employment.

[10] Both young men and women on taking up employment should work out a savings program which will later help in the establishment of a home.

[11] The quality of one's life is more important than any particular occupation or place of residence. Everyone should seek to live where he can be his best and can do most for his family. A low income in a worthy community may mean much more than a high income in a locality where family life would be seriously handicapped.

[12] In both life and work a positive, happy, and hopeful attitude is a most important factor in achievement.

The United States Census divides occupations into 10 groups. Those employed in 1930 in these occupations in round numbers were:

Manufacturing and mechanical industries, over 14 million
Agriculture, over 10 million
Trade, over 6 million
Domestic and personal service, nearly 5 million
Clerical occupations, 4 million
Transportation, nearly 4 million
Professional services, 3¼ million
Extraction of minerals, nearly a million
Public services, nearly a million
Forestry and fishing, quarter of a million.

These can be subdivided into literally thousands of special jobs. In the end everyone who does not wish to depend upon the uncertainties of chance must decide what use he will make of himself, what preparation he will make for his career, and how he will go about getting started. There are great opportunities today in almost every worthy walk of life. Let youth consider a few of the more important occupations having in mind especially the factors of pioneering and leadership.

Consider teaching. Education is expanding and must expand, for people need light. There is no oversupply of really cultivated teachers who know how to awaken and guide youth and there never will be. Literally thousands of school executives are on the lookout for teachers or assistants who can develop effectively important new lines of work—people who are flexible and resourceful. Often jobs go unfilled for years because no one can be found who has fully prepared himself for that particular work.

The free public library movement calls for young people who have sufficient faith in the miracle of reading to go out and awaken communities which are literally starved for intellectual life but have never been brought to see it. Were it possible to find thousands of men and women who would make themselves masters of the library arts and who at the same time would develop the capacity to arouse communities to want and pay for libraries, a whole new field of inspiring employment would open up.

Or take politics. This word has been degraded thru its association with corruption and special privilege but it is really a noble word and in a democracy politics is the duty and privilege of every citizen. The experts report that there are 182,439 political units in the United States. That is too many and the number will be reduced by the movement for government by fewer and better men, but there will always be opportunities in the United States for tens of thousands of able politicians in the best sense. Sit in with any committee that is working for civic betterment in a city, in a state, or in the nation, and you will hear a discussion of the men in the legislature, a patient canvass searching for leadership, searching for men of integrity, ability, and courage who are willing to take the trouble to make themselves masters of some civic problem and to give a leadership toward its solution. A single generation of highminded men and women could lift politics to one of the noblest and most appreciated callings.

Or take the civil service. The functions of government are expanding and will expand. They call for the highest types of clerical and executive service in nation, state, and locality. A Commission of Inquiry on Public Service Personnel has recently made a report urging thoro training for public service. An endowment has been set up for a Graduate School of Public Administration at Harvard University.

There are plenty of people who can pass civil service examinations but there are not enough people who have made a special study of government and its needs, who can take the lead in civil service reform, who can demand public employment on the basis of merit, who can take a government position with a determination to cut red tape, to drive out corruption and favoritism, and to maintain the highest standards of public service.

Or take journalism. The world is suffering just now from an epidemic of absentee-owned, chain-managed, advertising-dominated newspapers. Editorial and reportorial service on such papers is often one of the most degrading of employments. But a new journalism is being born today. It is free from advertising or at least refuses to traffic with dishonest advertising. It is dedicated to community service and inspired by high ideals. The very growth of parasitic journalism calls for a new type devoted to the public good. There is hardly a state or a city in the nation today where an editor who had dedicated his life to community well-being, and who knew how to put his influence back of home life, religious awakening, school and library expansion, efficient government, and decent recreation, would not be welcomed and supported. These are not easy standards to meet but they are within the reach of average young men and women who are willing to make sufficient preparation.

Or take the arts of leisure. Here is a whole new field of the most delightful, inspiring employment—delightful because it is associated with the freer and more spontaneous aspect of human life. Are you willing to leave the management of leisure to people who degrade life for the sake of profit? Or do you believe that the play life, which is but another name for the art life, should be organized either as a public service or as a wholesome and honorable private enterprise? Some day it will be so organized.

A hundred thousand recreation directors working under boards of education in cooperation with the schools and adult organizations would give an entirely new tone to our national life.

Outside of the professions there are countless opportunities for leadership. *Take the building arts and industries.* The home is the fundamental institution of civilized beings and the house is its temple. Here are occupations by the hundreds appealing to every sort of gift and skill ranging from the broad vision and organizing genius of the man who plans whole regions to the precise skills of workers in wood and metal.

People who ought to know say that here is a field that is understaffed, that our building mechanics are fast reaching the age of retirement, that immigration restrictions have shut out craftsmen who formerly came from other countries, that young people have been overlooking this field for less wholesome white-collar occupations.

Here again there is need not only for skills but for that broader development of personality and imagination which can help to interpret need and to meet the aspiration of the consumer. The teaching of homemaking today is creating a demand for an entirely new quality in housing. Most realestate men have gone into housing to make money with no real preparation. Yet housing, like teaching, is an occupation calling for the most thoro preparation. Where are the pioneers who will give to consumers this new kind of housing service?

Or take agriculture. There will be great opportunities in the field of agriculture for people who can operate farms and at the same time give leadership in the growth of the cooperative movement, wherein people associate themselves together in groups for mutual service and helpfulness. The cooperative movement has already gone far, including 60 million members of 200,000 cooperative societies in 40 countries.

Or take automobile care. Our 26 million automobiles are underserviced. They are works of art but most of them are not kept clean. They are valuable pieces of property but the great cities do not provide parking. They are fine mechanisms but the care of these mechanisms is too often a matter of chance. A genius for organizing automobile service so that the owner would have complete, thoroly dependable service at low cost could provide jobs for hundreds of thousands and save the owners enough to pay the bill.

Or take home service. As standards in living and human relations are improved, employment about the home has many attractions. Proper organization, preparation, and certification could dignify and lift the quality of this service into an occupation that might employ millions. It has the advantage of lending itself easily to parttime employment for women who could not afford to be away from their own homes for fulltime occupations.

But perhaps youth will say, "Where is one to get these higher types of preparation for the new jobs that a higher standard of living demands?" The answer is another question: "Where have pioneers always gotten their training?" Where did Benjamin Franklin get his training? Where did Horace Mann get his? Where did Lindbergh get his? In each case there was selfdiscipline, a lively imagination, and the courage to lead out.

That courage of the pioneer is what America needs now. The future of American youth depends on the willingness of today's leadership to awaken and arouse youth. It is not resources we lack, either material or human. It is the will to be and the will to lead. Let the youth who aspires to a great future for himself and his country prepare himself in the spirit of Abraham Lincoln and of Benjamin Franklin and his day will come. The weaklings who cannot meet the higher standard will fall by the way but real leadership will make its place.—**Joy Elmer Morgan.**

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GODLESS PROPAGANDA PREPARES A NEW GENERAL ATTACK

The godless movement which is being conducted from Moscow is preparing a new attack against the Christian Church in all the world, even against all religions in general. The climax of these preparations is to be reached in the World Conference of the Godless and Free Thinkers which has been called by the Central Council of the Godless in Moscow, February 9, 1937. The preliminary work is being conducted by a committee of twenty-nine members of which Jaroslawski, the leader of godless propaganda is the chairman. It is expected that 1,600 representatives from forty-six countries will attend this congress of the godless. The determination with which the conflict is to be undertaken is indicated by the order of business. Moreover it is becoming clear that the godless movement with its headquarters in Moscow is not to be limited to Soviet Russia, but has made the destruction of all religion also in other lands its goal. The organization of a world propaganda against religion is projected; the godless internationale is to be organized more rigidly under the leadership of the Society of the Godless in Soviet Russia. For the effective execution of these new projects which are being outlined an international propaganda fund against religion is to be founded.

Directly related with the preparations to make a new general attack, it is planned to erect a powerful radio station which shall serve atheistic propaganda exclusively. According to an announcement this new radio station shall have sufficient power to be heard at the greatest distances. Obviously the idea is not only to enlighten the people of different lands, as the Soviet leader contends, but also to give support to certain strategic centers of bolshevistic atheistic propaganda as for instance in Madrid, Prague, Mexico, India and China and other countries in order to carry on the fight against religion with a unified front. Arrangements have already been made for the provisions of funds and the construction of the station is to be begun soon. This station which is to be opened next year will send out its messages in many different languages of the world. The Soviet Government has not only recognized the plan but is giving its support.

The determination to destroy the Church which lies back of these plans has been given expression by Dimitrow, the Bulgarian communist, and the leader of the Komintern in the preface of a propaganda pamphlet of the godless which has been distributed in an edition of one million in the Soviet Union. Said he, "There is no difference among religions for the class conscious proletariat, every religion especially the Christian religions are the worst enemies of communism and must therefore be completely destroyed. It is not enough in the fight against religion to give illuminating talks or write books, weapons must be used against religions also; for the Church is preparing to renew its fight against the Soviet power and also world communism. It is sometimes charged that we have destroyed the Churches and monasteries, such charges dare not affect a communist. It is not a question of a few destroyed Churches if the world is to be made communistic. On the ruins of the old world, communism will build true socialism." Russia offers the best picture of what may be expected if this propaganda is allowed to become a reality. According to a report of the Commissariat of the interior, there were 14,000 Churches closed in 1935. Proceedings were taken by the G.P.U. against 3,687 ministers which resulted in the death sentence for twenty-nine of them. A large number of them have been committed to concentration camps in Salowki and in Siberia.

In a certain city on the Volga there are only five Churches available for a population of 830,000. A Lutheran Church has been closed three years after the death of its pastor, because permission to secure a minister could not be obtained. The tax burdens on ministers and Churches are constantly being increased. If the taxes cannot be paid the Church buildings are confiscated. By 1937, according to expert opinion one-sixth of the globe will scarcely have a Church that is worthy of the name. Fifty million members of this Church have had to sever their relationship with the Church because of the pressure of godless propaganda. Twenty-five million school children are to be trained in atheism by the Society of the Godless. The Soviet Republic is being flooded with atheistic literature, but religious literature has practically disappeared. Bibles cannot be printed or distributed.

--Dr. R. Boehme in DAS EVANGELISCHE
DEUTSCHLAND

Times Fb 28 '36

PAVLOV THE MECHANIST.

Like TOLSTOY, PAVLOV lived the life of an individualist. Czars might come and go, bourgeois might be mowed down like grass in the public squares, the heavens themselves might cave, but he kept on experimenting with his dogs, rats and monkeys. When an assistant explained that the revolution had stopped all street vehicles and made him late, PAVLOV grumbled: "That is no excuse."

For all his political conservatism, PAVLOV was as much a revolutionist in the laboratory as were LENIN, TROTSKY and STALIN in public affairs. And perhaps more dangerous. For this physiologist — psychologist he never pretended to be—sought to dethrone not a Czar but the soul. Man a machine, a lump of matter composed of atoms like those in any brick—the conception may not have been new, but it acquired strength through his tests. Dogs displaying all the symptoms of hunger at a mere signal after preliminary association of bell-ringing with the display of food—the experiment is now a classic of science. Electrical contrivances which can be trained to like or dislike, to remember and forget, and even to thread mazes, carry the theory of conditioned reflexes into engineering. Protest as we may that a machine cannot be conscious of itself or of its surroundings or perceive truth and beauty, the fact remains that PAVLOV conquered a new sphere for exact science and for the first time subjected some phases of voluntary behavior to scientific law. "Mind, soul, matter—all are one," was his summary.

The search for cause and effect, the striving to reduce everything to law and order, the explanation of the universe and of matter in terms of the machine—all this PAVLOV carried over from KELVIN, MAXWELL and HELMHOLTZ. But in physics, causality, machines, law and order have disappeared. SCHROEDINGER even regards them as infantile concepts—as infantile as KEPLER'S hypothesis that angels push the planets around the sun.

So we have the anomaly of PAVLOV and his school proclaiming the unity of life, mind and matter and treating man's immortal soul as a mechanical effect, while the mathematical physicists insist that there is no machine anywhere, that there is room for the spirit in the cosmos and that life is essentially unknowable. On the one hand, the cocksureness that gave us the electromagnetic theory, the now abandoned ether, radio, a thousand conquests of matter and energy; on the other, a deep humility that places the theories of the mechanists only a little higher than primitive superstitious beliefs in spirits. NEWTON had to come with his laws of gravitation before we could have EINSTEIN. So PAVLOV is probably the great pioneer who blazed a trail for the genius destined to reconcile matter and mind.

Times Mch 5, 36

'ETERNAL MYSTERY' IS SEEN BY EINSTEIN

He Declares Building Up Concept of the Universe Is Like Solving a Word Puzzle.

CALLS RULES NECESSARY

Scientist Writes 11,000-Word Paper as Apology for Silence at Franklin Institute.

Special to THE NEW YORK TIMES.

PHILADELPHIA, March 4.—"The eternal mystery of the world is its comprehensibility," Albert Einstein states in an 11,000-word article on "Physics and Reality" in the current number of The Journal of the Franklin Institute, published today.

The article outlines the development of the concept of reality in physics from the Greeks through Newton to present-day concepts of the relativity and quantum theories, ending with Einstein's latest efforts to bridge the chasm between the last two, which separates the definite universe of the stars from the equally infinite universe of the atom.

The paper is Einstein's apology for his famous "unspoken speech," which he failed to deliver last May at the presentation to him of the Franklin Medal of the Franklin Institute. At that time he disappointed a large gathering of scientists who had come to hear him by informing them at the last minute that he could not address them because "he had nothing to say."

The information was delivered to the audience through the chairman, who told them that Dr. Einstein "had waited until the last minute for an inspiration which had not come."

Talks on "Comprehensibility."

"In speaking here concerning 'comprehensibility,'" Dr. Einstein states in the article, "the expression is used in its most modest sense.

"It implies: the production of some sort of order among sense impressions, this order being produced by the creation of general concepts, relations between these concepts, and by relations between the concepts and sense experience, these relations being determined in any possible manner.

"It is in this sense that the world of our sense experiences is comprehensible. It is one of the great realizations of Emanuel Kant that the setting up of a real external world would be senseless without this comprehensibility. The fact that it is comprehensible is a miracle.

"That the totality of our sense experiences is such that by means of thinking it can be put in order is a fact which leaves us in awe but which we shall never understand.

"In my opinion," Dr. Einstein adds, "nothing can be said concerning the manner in which the concepts are to be made and connected and how we are to coordinate them to the experiences. In guiding us in the creation of such an order of sense experiences success in the result is alone the determining factor.

"All that is necessary is the statement of a set of rules, since without such rules the acquisition of knowledge in the desired sense would be impossible.

Likened to Rules of Game.

"One may compare these rules with the rules of a game in which, while the rules themselves are arbitrary, it is their rigidity alone which makes the game possible. However, the fixation will never be final. It will have validity only for a special field of application.

"The connection of the elementary concepts of every-day thinking with complexes of sense experiences can only be comprehended intuitively, and it is unadaptable to scientifically logical fixation. The totality of these connections is the only thing which differentiates the great building which is science from a logical but empty scheme of concepts.

"The aim of science is, on the one hand, a comprehension, as complete as possible, of the connection between the sense experiences in their totality, and, on the other hand, the accomplishment of this aim by the use of a minimum of primary concepts and relations, seeking, as far as possible, logical unity in the world picture."

The scientist in his efforts to build up his concept of the physical universe, Einstein states, can "freely choose fundamental concepts and fundamental relations" which are the axioms of his world picture.

Says Successes Aid Faith.

"The liberty of choice of these axioms, however, is of a special kind," Einstein declares. "It is not in any way similar to the liberty of a writer of fiction. Rather, it is similar to that of a man engaged in solving a well-designed word puzzle.

"He may, it is true, propose any word as the solution; but, there is only one word which really solves the puzzle in all its forms. It is an outcome of faith that nature, as [illegible] is percep[illegible] our five senses, [illegible] character of such a well-formulated puzzle. The successes reaped up to now by science do, it is true, give a certain encouragement for this faith.

"In spite of the fact," Einstein continues, "that, today, we know positively that classical mechanics fails as a foundation dominating all physics, it still occupies the center of all our thinking in physics.

"The reason for this lies in the fact that, regardless of important progress reached since the time of Newton, we have not yet arrived at a new foundation in physics concerning which we may be certain that the whole complexity of investigated phenomena, and of partial theoretical systems of a successful kind, could be deduced logically from it."

The development of physical theory, Einstein points out, consisted of steps "in the direction of constructive speculation, each of which has increased the distance between the foundation of the theory and what can be experienced by means of our five senses."

Some Theorists Held in Error.

"We now realize, with special clarity," he states, "how much in error are those theorists who believe that theory comes inductively from experience. Even the great Newton could not free himself from this error, as he said 'hypotheses non fingo' (I make no hypotheses).

"Physics constitutes a logical system of thought which is in a state of evolution, whose basis cannot be obtained through distillation by any inductive method from the experiences lived through, but can only be attained by free invention.

"The justification (truth content) of the system rests in the proof of usefulness of the resulting theorems on the basis of sense experiences, where the relations of the latter to the former can only be comprehended intuitively.

"Evolution is going on in the direction of increasing simplicity of the logical basis. In order further to approach this goal, we must make up our mind to accept the fact that the logical basis departs more and more from the facts of experience and that the path of our thought from the fundamental basis to these resulting theorems, which correlate with sense experiences, becomes continually harder and longer."

In the concluding parts of his paper Einstein gives his reasons why, in his opinion, the quantum theory does not seem likely to be able to produce "a usable foundation for physics."

"One becomes involved in contradictions," he states, "if one tries to consider the theoretical quantum description as a complete description of the individual physical system or happening.

"On the other hand, up to the present time, the relativity field theory is unable to give an explanation of the molecular structure of matter and of quantum phenomena. It has been shown, however, that the conviction to the effect that the field theory is unable to give, by its methods, a solution of these problems, rests upon prejudice."

Einstein here reiterates his challenge to modern theoretical physicists who maintain that quantum phenomena demonstrate that forces within the atom are not subject to cause and effect.

"Is there really any physicists," he asks, "who believe that we shall never get any inside view of these important alterations in the single systems (atoms), in their structure and their causal connections, and this regardless of the fact that these single happenings have been brought so close to us, thanks to the marvelous inventions of the Wilson cloud chamber and the Geiger counter?

"To believe this is logically possible without contradiction. But, it is so very contrary to my scientific instinct that I cannot forego the search for a more complete conception."

Special to THE NEW YORK TIMES.

WASHINGTON, March 20.—Mass power of more than 2,250,000 young men and women was thrown behind the "American Youth Act" as the Senate Committee on Education and Labor today held hearings on this bill which proposes to pay wages and living expenses to 5,000,000 unemployed young persons and needy students at a cost of $3,500,000,000 to the United States Government.

Delegates from youth societies in many parts of the country crowded the committee room and applauded the witnesses testifying for the bill recently introduced by two liberals, Senator Benson of Minnesota and Representative Amlie of Wisconsin. A vivid cross-section of American youth was present, representing varying creeds and colors.

William Wattenberg of New York, one of the witnesses for the bill, set the cost at $3,515,410,000, but Kenneth Holland of the American Youth Commission, who criticized the measure, said the total could amount to from $14,000,000,000 to $20,000,000,000 if the age limits were extended.

Present Efforts Scored

Strong dissatisfaction with the National Youth Administration, the government's effort to cope with the youth problem, was expressed by some witnesses.

Francis J. Gorman of the United Textile Workers and Professor Charles A. Beard, the historian, were among the twoscore witnesses backing the bill. Mr. Gorman asserted that the young men and women were being used "as a bludgeon" to defeat conditions for which trade unions had fought. Dr. Beard said the "tragic figures of 5,000,000 to 8,000,000 young people between 16 and 25 wholly unoccupied are a frightful challenge."

Gilbert Green of New York, secretary of the Young Communists, declared there was a "surging wave of anger and resentment" among modern youth who demanded a new social order like that of Soviet Russia to govern this country.

No great sympathy was shown by the committeemen toward the $3,500,000,000 scheme, and there is general belief that it will repose in the committee for a considerable period, even if eventually reported out at this session of Congress.

Minimum Weekly Wage

Under the measure the Secretary of Labor and Commissioner of Education are told to establish immediately a system of vocational training and employment "on public enterprises," to pay prevailing wages, but not less than $15 weekly plus $3 for each dependent, to youths between the ages of 16 and 25. Further, full payments of fees, plus weekly living expenses, must be paid to needy high school and vocational training students, and the compensation exclusive of fees must not be below $15 monthly.

The act provides for the necessary Treasury appropriation, but it adds:

"Further taxation necessary to provide funds for the purposes of this act shall be levied on inheri-

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PIONEER MISSIONARIES ARE HONORED AT FETE

Roosevelt Sends Message to Whitman-Spalding Affair at Rashville, N. Y.

Special to THE NEW YORK TIMES.

RUSHVILLE, N. Y., June 4.—A message from President Roosevelt recognizing the importance of the Whitman-Spalding Oregon Trail centennial celebration featured the opening of the fête here today.

The greetings from the White House were read to an audience of more than 500 persons, seated on benches on the lawn of Congregational Church, called locally the "Marcus Whitman Church" by the Rev. Marshal L. Scott of Prattsburg, general chairman of the observance.

East and West have joined hands in honoring Dr. Marcus Whitman and the Rev. Henry H. Spalding and their wives, who pioneered in the establishment of Christian missions among the Indians of that territory and were the first missionaries to the Northwest over the Oregon Trail.

Mrs. Mary Case Harrison of Penn Yan, direct descendant of Augustus, eldest brother of Dr. Whitman, extended greetings. The program was opened by the Rev. Walter H. Rollins, New York City, superintendent of the New York Congregational Conference.

"Of all the names of our pioneers, none shines brighter than that of Marcus Whitman," said the Rev. Rockwell Harmon Potter, dean of the Hartford School of Theology and president of the American Board of Commissioners for Foreign Missions.

"Such pioneers come from quiet homes and refined atmosphere in towns like these, not from the madcap cities," asserted the next speaker, the Rev. Joseph A. Vance of Detroit, Moderator of the 1935 General Assembly of the Presbyterian Church.

Tribute to "their unconquerable faith in God," was paid by the Rev. U. L. Mackey, New York City, Moderator of the New York Synod.

Bringing the greetings of the Empire State, Dr. Alexander C. Flick, Albany, State historian, who also represented 2,000 members of the New York State Historical Society, declared "it was far more important that the Whitmans and Spaldings spread the boundaries of the spiritual empire than the national empire."

Times - March 20 '36

BOYS AND GIRLS BACK BILL FOR AID TO YOUTH

NYA Is Criticized at Senate Hearing on the Amlie-Benson Measure.

WASHINGTON, March 19 (AP).—Boys and girls in their teens appealed today to the Senate Education and Labor Subcommittee for passage of the Amlie-Benson bill providing jobs for youths and aid for students.

About 150 came from various youth organizations in Philadelphia, many from New York, Michigan and other places to pack a large committee room as their spokesmen advocated enactment of the bill.

The bill would set up the American Youth Act, distinguished from the present National Youth Administration, which most of the witnesses said provided too little for them and serves largely to set an example to industry to lower wages for youth.

The bill would provide vocational training and employment on public projects for those between 16 and 25 years at wages not less than $15 a week and $3 additional for each dependent.

For those in high school, $15 a month minimum would be provided, while $25 a month would be allowed for college students.

Francis Benson of New York, a member of the executive committee of the National Student Federation, called the Civilian Conservation Corps "tragically inadequate" and a "dangerous provision because of the army relationship."

Benson said that the NYA had "set the cue for employers to drive down wages to youth." He estimated that 5,000,000 to 8,000,000 youths were without employment or educational opportunities.

Jack Curofsky of New York said he worked for $18 a week to support himself, his parents and others in the family and had been forced to "work longer hours since the end of NRA let the barriers down." Now, he said, he works 55 to 60 hours a week.

Harry Berger, from a New York community center, said no openings now were available for youths even under the NYA because, he explained, it had terminated its offering of jobs last November.

"To my Beloved Wife:

"Life has been a struggle for some weeks now on this return journey from the Pole - so much so that I have not been able to keep my diary going. To-day my be the last effort. Birdie and I are going to try and reach the Depot 11 miles north of us and return to this tent where Captain Scott is lying with a frozen foot... I shall simply fall and go to sleep in the snow, and I have your little book with me in my breast-pocket . . . .

"Don't be unhappy - all is for the best. We are playing a good part in a great scheme arranged by God himself, and all is well : . . . I am only sorry I couldn't have seen your loving letters, and Mother's and Dad's and the Smiths', and all the happy news I had hoped to see - but all these things are easily seen later, I expect. . . God be with you - my love is as living for you as ever.

"I would like to have written to Mother and Dad and all at home, but it has been impossible. We will all meet after death,and death has no terrors. . . . . We have done what we thought was best . . . My own dear wife, good-bye for the present. . . . . I do not cease to pray for you, - to the very last . . . . ."

"To my Most Beloved Wife:

"God be with you in your trouble, dear, when I have gone. I have written another short letter to you . . . . .

"I leave this life in absolute faith and happy belief that if God wishes you to wait long without me it will be to some good purpose. All is for the best to those that love God, and oh, my Ory, we have both loved Him with all our lives. All is well . . . . .

"We have struggled to the end and we have nothing to regret. Our whole journey record is clean, and Scott's diary gives the account . . . The Barrier has beaten us - though we got to the Pole.

"My beloved wife, these are small things, life itself is a small thing to me now, but my love for you is for ever and a part of our love for God. . . . I do not cease to pray for you and to desire that you may be filled with the knowledge of His will. (Later) God knows I am sorry to be the cause of sorrow to any one in the world, but every one must die and at every death there must be some sorrow. . . . . All the things I had hoped to do with you after this Expedition are as nothing now, but there are greater things for us to do in the world to come. . My only regret is leaving you to struggle through your life alone, but I may be coming to you by a quicker way. I feel so happy now in having got time to write to you. One of my notes will surely reach you.. . . Dad's little compass and Mother's little comb and looking-glass are in my pocket. Your little testament and prayer book will be in my hand or in my breast pocket when the end comes. All is well - - - - - -

The End

From "Edward Wilson of the Antartic" pp. 293-294

To strive, to seek, to find and not to yield. 1912

NY Times
Feb. 18. 39

4,000 YOUNG FOLK TO SEE PRESIDENT

1,100 Going From Here Tonight on 'Pilgrimage' to Capital to Back Youth Act

CHURCH GROUPS INCLUDED

College Organizations, Unions and Settlement Houses Also—Roosevelt Talk on Program

Eleven hundred young people from New York City will form one-fourth of a national assembly of about 4,000 American Youth Congress members who will converge on Washington to urge passage of the American Youth Act upon President Roosevelt and Congress during a four-day "pilgrimage" lasting from tomorrow to Monday.

William W. Hinckley, president of the congress, said that 350 members were to depart by buses tonight for Washington, leaving the headquarters of the congress, 55 West Forty-second Street, at 9:30 o'clock. Another bus contingent of 600 will leave at 8 P. M. tomorrow. Earlier tomorrow night 150 will leave on a special train.

Petitions to the President

Petitions urging his support of the Youth Act will be presented to President Roosevelt. The bill is sponsored in the Senate by Ernest Lundeen, Farmer-Labor Senator from Minnesota, and in the House by two Democrats, Maury Maverick of Texas and H. Jerry Voorhis of California.

The provisions of the American Youth Act, drafted by the American Youth Congress, a national affiliation of youth groups, calls for an appropriation of $500,000,000, Mr. Hinckley explained. The money would be spent on a system of public works projects—hospitals, flood control, slum clearance and school construction—with employment open to those job-seekers between the ages of 16 and 25 who are unable to find work in private industry.

The bill also proposes establishment of Federal scholarships and vocational guidance commissions.

Churches Are Represented

Representatives of churches, settlement houses, trade unions and colleges will be included in the official delegation to Washington. Several Y. M. C. A. and Y. M. H. A. groups will send "unofficial observers," according to Mr. Hinckley.

The following churches will be represented: the Irving Square Presbyterian Church of Brooklyn, the Abyssinian Baptist Church, the St. James Presbyterian Church, the Central Jewish Institute, the Judson Memorial Church and the Community Church.

Among the settlement houses sending delegates are the Henry Street, the Madison, the Union and the Lenox Hill.

Some of the trade unions sending delegates include: Joint Board of the Dress and Waist Makers Union, Locals 10, 22, 60 and 89; Millinery Blockers Union, Local 42; Building Service Employes International Union, Local 171; International Association of Machinists, Locals 1,548 and 1,550, and Teachers Union, Local 5.

Representatives from the student councils and extracurricular organizations of the following schools will represent their groups in Washington, according to Mr. Hinckley: Columbia University, Barnard College, City College, Hunter College and Sarah Lawrence College.

President Roosevelt will address the delegates on Saturday morning, it was announced.

The Spirit in Man. Job XXXII. 8. I Cor II. 11

Richter's speech on Germany & America.

Our retention of ideas born & discarded in Germany. Hegel.

Three great changes in thought

1. Man & his spirit above the machine. Stewart
Pavlov & Carrel. Pascal. "Man th. Unk." 34. 43.

2. Persons now too much above ideas even.
Lenin. Stalin. Mussolini. Hitler. Stalin
Hero-leaders above laws.

3. Faith an organ of knowledge. Kelvin

See all this truth best in three men who represent the forces which create our new world.

Faraday . electricity
Pasteur . bacteriology — Curie & radium
Lister . antiseptics & asepsis.
Also. Simpson & chloroform

The talk today about no opportunity — These old illustrations no longer valid.

But Wilson & Scott & Shackleton not old

W J Boone

Carrel · Noguchi · S. Rose Macfarlane Sr

Plenty of opportunity

In friendship

In social & moral service. vs. war. the

man in the black chair at 156

In education. Bennett's successor

In specialized realm. Carrel. Steinmetz

In being man John Schultz.

In Christ

Riddle of N.D. Form Criticism [illegible]

In economic cooperation

Curie
Boone
McLean
[illegible]
Macfarland

Three false assumptions

1. That they has [illegible] for the [illegible]

2. That society are enough a living

3. That the [illegible] are [illegible]

MRS. BELMONT SEES MANY 'FRONTIERS'

Education, Science, Medicine and Industry Still Need to Advance, She Declares.

STRESSES SOCIAL SERVICE

She Receives an Honorary Degree at a Special Convocation of Moravian College.

May 24, 1936

Special to THE NEW YORK TIMES.

BETHLEHEM, Pa., May 23.—"Let us conquer our frontiers" was the theme of Mrs. August Belmont of New York in an address made this morning at a special convocation of the Moravian Seminary and College for Women held in the Central Moravian Church.

To Mrs. Belmont was awarded the degree of Doctor of Letters, and to Bruce Carey, director of the Bethlehem Bach Choir, the degree of Doctor of Music. The degrees were conferred by the Rev. Dr. E. J. Heath, president of the college.

"Shame on those people who say that we have no more frontiers to conquer," said Mrs. Belmont. "When we think of the vast, uncultivated lands which this country has, we know that physical frontiers exist.

"But what is more important is the existence of frontiers in fields of education, science, medicine and industry. It was only seventy-five years ago that Florence Nightingale founded the first organized nursing service for women. Now public health nursing has become an important factor in the public life to which thousands of women are devoting their lives—and thousands more are needed to advance the frontiers of this profession.

"The war and the depression have intensified our interest in social welfare and social agencies. It is important that more highly trained women he found to advance the frontiers of social service.

"The new frontier of music and drama lies in its presentation by trained artists to appreciative audiences who have also been trained to participate in programs as intelligent listeners. Bethlehem with its traditions of good music should send out m
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"I was sorry to hear of John Schultz's de
a splendid influence at Princeton. He n
or what club he belonged to or who his an
social grace. He did care what his mark
scholarship, but because bad marks kept g
of all he stood for effort and character.
he might have been stirred John to the gr
in neither of which was he lacking volubl
to John's heart, but only when a victory
than its best to cross the line first.
crew which won by less than it could have,
encourage a crew which had failed but done
write a little statement of his ideas, par
he thought I understood what he was drivin
mistaken idea about my literary ability.
know of are his comment to Mother when I t
his comment to a single sculler who was di
of the dock. Grabbing a megaphone, John
heard in Trenton, 'Don't be so indegoshdar
learn more about John's early history and
him and his ideas justice."

1936.

American Youth Act

This is the first draft of the American Youth Act, a bill sponsored by the American Youth Congress as an adequate supplement to the National Youth Administration. Suggestions that will make this program more effective are invited. We particularly urge youth to have a part in its final formulation.

AMERICAN YOUTH CONGRESS
22 East 17th Street New York City

"The American Youth Act," a Bill

to provide under the terms of the Executive Order of June 26, 1935, establishing a National Youth Administration pursuant to the authority vested in the President by the Emergency Relief Appropriations Act of 1935 (Public Resolution No. 11—74th Congress) for vocational training and regular employment on public enterprises of unemployed youth between the ages of 16 and 25; to provide for full educational opportunities and vocational training for high school, college and post-graduate students, and for other purposes.

Be it enacted by the Senate and the House of Representatives of the United State of America in Congress assembled, that this act shall be known by the title, "The American Youth Act."

Section 2. All works projects authorized under the terms of this Act and the aforementioned Executive Order shall be projects actually beneficial to the community such as but not limited to the building, maintenance and operation of community centers of culture and recreation, libraries, playgrounds, public gymnasia and swimming pools, public health centers, adequate school facilities, public camp sites, and public rest shelters; and that no works projects so authorized shall be of a military character or under the jurisdiction of the Departments of War or Navy, or designed to subsidize any private profit-making enterprise.

Section 3. The Secretary of Labor and the Commissioner of Education are hereby authorized and directed to provide for the immediate establishment of a system of vocational training and regular employment on public enterprises for the purpose of providing regular wages for youth between the ages of 16 and 25, unemployed through no fault of their own. These regular wages shall be equal to the prevailing rate of wages for the work performed, as determined by the local central labor union or trades council or other representative body of organized labor, or in cases where none exists, the average local wages for such work, but it shall in no case be less than $15 per week plus $3 for each dependent.

Section 4. This Act shall be administered and controlled, and the minimum compensation and conditions of work shall be adjusted by the Youth Employment Commissions. These commissions will also determine eligibility for benefits under this Act on the principles herein provided. In all administrative boards set up under this Act and the aforesaid Executive

Order, not less than one-third of the membership shall consist of the elected representatives of youth organizations, allocated in proportion to the actual membership of such organizations within the jurisdiction, not less than one-third shall consist of the representatives of organized labor, similarly apportioned, and the remainder shall consist of representatives of local social service, education or consumers' organizations. The minimum compensation guaranteed by the terms of this Act shall be increased in conformity with the rise in the cost of living.

Section 5. The Secretary of Labor and the Commissioner of Education are hereby further authorized and directed to provide for full payments of fees plus the average weekly living expense of needy students in high schools and vocational schools, provided that such compensation, exclusive of all fees shall in no cases be less than $15 per month. These payments shall become effective upon entrance into high school or vocational school and shall be made throughout the entire year.

Section 6. The Secretary of Labor and the Commissioner of Education are hereby further authorized and directed to provide for the immediate establishment of a system of regular employment on college projects for the purposes of providing regular wages for needy undergraduate and graduate students in colleges. These projects shall be of academic nature in accordance with the educational purposes of the institutions of higher learning. Those regular wages shall be equal to the prevailing rate of wages for the work performed, determined in the same manner as under the terms of Section 3 and/or by the local Youth Employment Commission; but shall in no case be less than $25 per month. Employment on those projects shall be provided upon entrance into college and shall be continued throughout the entire year.

Section 7. The benefits of all sections of this Act shall be extended to all youth without discrimination because of nativity, sex, race, color, religious or political opinion or affiliation. No youth shall be disqualified from enjoying the benefits of this Act because of past or present participation in strikes or refusal to work in place of strikers, or at a less than average or local trade union wages, or under unsafe or unsanitary conditions or where hours are longer than prevailing union standards of a particular trade or locality or at an unreasonable distance from home, or at apprenticeship employment where work equal to that of adults or other young workers equal wages are not received.

Section 8. There is hereby authorized to be appropriated out of any funds in the Treasury no otherwise appropriated sums as may be necessary for the purposes herein enumerated. Further taxation necessary to provide funds for the purposes of this Act shall be levied on inheritances, gifts, and individual and corporation incomes of $5000 a year or over.

This American Youth Act was drawn up and is being sponsored by the American Youth Congress which is composed of 860 organizations representing 1,500,000 American youth. It is the product of the American Youth Congress but it belongs to the youth of America wherever they assemble, whether it be on the farm, in the factory, trade union, church, Y's, school, professional, fraternal, language or social groups. Your organization is cordially invited to fill out the blank below and mail your endorsement to the American Youth Congress.

The Youth Congress movement, realizing that young people do not constitute a separate social force, but knowing that youth has special problems of its own that must be acted upon, was set up in August 1934, at New York University, New York City. It is an attempt to unite the youth of America on some common problems for the common good of all. It does not endorse any political party, creed or group and is non-sectarian in all its activities.

For more copies of this American Youth Act or additional information concerning affiliation to the American Youth Congress, you are requested to write the National Council of the American Youth Congress at 22 East 17th Street, New York City.

* * *

Endorsement Blank

I (We) .... *hereby*
Name of Organization

endorse the American Youth Act sponsored by the American Youth Congress.

....
Secretary of Organization or name

....
City Address

....
Number of members Place of meeting

I (We) want more information about the American Youth Congress.

Yes .... *No* ....

THE BUICK MAGAZINE for September 1938

VOL. 4 NO. 6

Since time and distance make impossible the frequent, friendly meetings which we at Buick would like to enjoy with Buick owners and other motorists, this magazine comes to you as a cordial handshake, assuring you that we are happy to have you and yours as members of the Buick family

Harlow H. Curtice (right) and Dr. Joseph Brower, president of Olivet College, following presentation of an honorary doctor of laws degree to Mr. Curtice

"Do it the hard way"

THESE commencement exercises today at Olivet College happen to come at a time when fear and uncertainty once more beset our country and the world. On a half dozen European frontiers stalks the threat of war. In the Far East, in Africa, and in Spain, there is real war, no less awful because it is undeclared. In our own land, and over many other countries, creeps the paralysis of depression, with all its unhappy train of unemployment, distress, bitterness, and despair. Altogether, the world today seems to stand in the situation once described by Daniel Boone. A friend had asked him if he were ever lost in the woods. "No, I never got lost," said Daniel, "—but I was *bewildered* once for three days!"

It is not strange that at such a time there are those who look to the future with dread. Many will wish to flee to some snug haven of security and peace. Many are eager for the soft, easy assurances which lift from them the hard requirement of providing their own solutions. They want a short cut to salvation, and in this state of mind they find scant comfort in the brusk counsels of their experience and common sense.

There are even those who voice a dolorous sympathy for you graduates. They see you today accepting a diploma from your college and tomorrow setting foot into an economic world that has gone askew. They see that world as an idle, stagnant place. They see it barren of opportunity. They feel it holds no welcome for the young men and young women who come into it eager for advancement and seeking a chance to be of use.

A FOREWORD

BY THE EDITORS

On June 19th of this year, Mr. Harlow H. Curtice, president and general manager of the Buick Motor Division, delivered the commencement address before the graduating class of Olivet College.

The address immediately received widespread public notice, and was made the subject of frequent editorial mention.

A limited number of printed copies of the talk was soon exhausted, necessitating a second printing, which lasted not much longer.

As requests for copies of the talk continue to be received, the editors felt that it would make an article of more than passing interest to readers of The Buick Magazine.

Accordingly, we reprint Mr. Curtice's address here in full, feeling that its message is one which can prove helpful not alone to young graduates but to those now returning to college classrooms, as well as to their elders.

Containing no pat formulas for success, making no attempt to outline a royal road to achievement, it is the sincere and outspoken philosophy of an eminently successful man whose record of achievement has been brightest in the years of gloomiest aspect.

I have no patience with that point of view. Nor do I sympathize with you. On the contrary, I *envy* you, deeply and sincerely, as anyone must who even dimly sees how great and how implacable are the *needs* of the world—needs which in future only its young men and young women can supply. Our views today are clouded with error. We have fallen into the weak assumption that opportunity is something apart from essential man. We look upon it as a sort of commodity, an article subject to conditions of trade or circumstance, a provision from without. Nothing could be farther from the truth. There is, as you know, an essential contradiction, or better still an intrinsic balance in all things required to make them complete. Thus we have light and dark, heat and cold, upper and under, spirit and matter, motion and rest, the ebb and flow of waters, the intake and outgo of breath. So with *need*—it has its inevitable complement also. And where need is—there will you find *opportunity*.

Has the world, then, no *needs*? In our own country, are all the old tasks finished, all the new ones begun? Is there no call for courage, for diligence, for understanding, for wisdom, for invention, for self-reliance, for leadership? Have we found the perfect solutions for all our problems—for unemployment, for justice as between all men, for unity among all our people? Has everyone everything he wants? Are there no better ways of making

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things, or of making better things, or of making more things for more people? You know better. In this sense, the times are far richer in opportunity than any we have ever known. And this class before me is doubly fortunate. For, from what I know of the training you have had here in the last four years, I believe you are advantaged not alone by the times but also by being especially well equipped to meet them.

Yours has been a special privilege. The nation well might wish that there were more who had the benefit of the same training. For you have learned to make your own investigations, to dig to the heart of your questions under the motive power of your own brains. Certainly in doing this you have discovered that no matter how much you have learned there are vast areas of undiscovered fact remaining for you to explore. And right there you have met one of the realities of life which many others have yet to learn. Perhaps you remember the comment of Mark Twain concerning his father. "When I was a boy of 14," said Mark, "my father was so ignorant I could hardly stand to have him around. But when I got to be 21 I was astonished at how much the old man had learned in seven years."

AS FOR your fitness for the problems you will encounter when you leave this school, I was much impressed the other day by the statement of a great educator. He was speaking generally of the young men and women of America today. This is what he said:

"We have never had finer young people. I make this statement advisedly and base it on my knowledge of men as I know them in college today. They are the most serious, the most high minded, the most studious, the most mature, and the finest thinkers that we have known in many generations, if indeed ever. They are head and shoulders above my generation in scholarship, in character, and in development. Those acts which we considered smart, these men would not tolerate. It is easy to compare them with older generations. The alumni who come back to the college campus and relate the escapades and achievements of their student days are unconsciously presenting themselves as juvenile compared with this youth. The acts of which they boast would be as intriguing to this generation as tossing bean bags or dressing dolls. These youth have grown up. They are better. They know more. They are wiser. They are more sensibly cynical. They have more faith in the good. They are more religious. They have more good sense than their immediate, and I believe than their more distant, ancestors."

That is magnificent tribute. It is inspiring. It puts to shame a good many of the anxieties and lamentations that older people voice about the future of our country and the world. You should be proud indeed to belong to a generation of which so fine a thing can be said. But that is only part of the story.

This educator goes on to say that there is a dark side to the picture. Speaking of the same capable young people, he says: "But there is something which they do *not* have. They have no passion. They have no cause to which they are consecrated. They have nothing to which they will give their lives with glad abandon. They have nothing for which they are willing to die. They lack a crusade. They are all dressed up with no place to go. They are the ablest youth we have ever had, but without a destination. They are alive, but have nothing to live for. They have their boots on, but they are dead in their tracks."

There is more than energy in these phrases. There is acute penetration and a precious nugget of truth. Our speaker was not content to leave the subject there. Seeking a cause, he draws a vivid contrast between the youth of America and the young people of less favored lands, the countries of fascism and communism. Of the latter, he said: "These young people do not have the education. This is inevitable, because education there is dominated by the state and is a systematic propaganda. This ceases to be education, and this pitiful propaganda training is the total of their educational experience. They are not as mature and wise and intelligent as our young people, or they could not follow the medieval leadership which is provided them. In brief, they have not the stature, mentally or spiritually, which our young people have. But, in contrast they do have that which we have lost. Dwarfed mentally, deprived educationally, befuddled spiritually, they do have a supreme consecration. They are on the march! They are engaged in a crusade. They are singing songs of victory. They have that for which they are willing to sacrifice all that they have. They have that which makes life worth-while, a magnificent obsession. Hence, we have the most striking youth contrast of any age of human history — one part poorly equipped, but marching with a supreme consecration; the other part fully accoutered with all of the paraphernalia of the good fight, but with no battle to wage and no cause for which to fight."

I have felt these statements to be worth bringing to your attention for two reasons: because they are illuminating and because the future here and abroad depends so greatly upon the young people described. You are part and parcel of these young people. It is *your* future that is concerned. In that sense, you are like my friend and associate, Charles Kettering. He once said: "Of course, I am deeply interested in the future. From now on, I am going to do all my living there!"

Is it true, then, you well-equipped young people, splendid in your intelligence and training: have you no battle to wage? Is it true you have no cause for which to fight? I disagree. I think you have. I think you have the oldest cause in the world, and one of the noblest. Your battle is against the most insidious and tireless of foes. Let me name them. They are these: the easy way, the wishful thought, the tempting short cut, the shallow assumption, the clever expedient, the evasion of responsibility, the specious solution, the self-saving ingenuity, the surrender of independence and integrity of mind. You may not think these foes are formidable. Do not be misled. They are at the bottom of most of our troubles. They are the betrayers of men and nations. They are at their zenith of power today, and have half the world in thrall.

I SUPPOSE that by nature and experience I am a pragmatist. You may remember that the philosopher who coined that word divided all people into two classes: the tough minded and the tender minded. The tough minded, in his definition, are realists. They see matters not as they wish they were but as they are. Then, they set themselves to grapple with them as they are, as the first step toward making them be what they wish they were. They depend upon themselves. The tender minded are just the opposite. They see matters not as they are but as they wish they were. They look for improvement in their own situation to come from some helpful influence outside them. They gloss over the harsh angularities of unpleasant truth with the comforting polish of sophistry. They are perpetual wearers of rose-colored glasses. They want the convenience of a charge account without the inconvenience of a following first of the month.

There is no doubt that the tender minded are vastly in the majority today. Temporarily, at least, over a great part of the world, their ideas prevail, as do their numbers. You can see the drift of social evolution under their pressure, as in Europe now you see vast numbers feeling a sense of luxurious release in ceasing to be individuals and dissolving themselves into the mass. Even here in America, you sense the pull of "the collective," as day by day the government, through taxation and regulation, forces us all to give a larger part of our existence to society. None of this process is new. What is happening now has happened many times before. It happened in ancient Greece and Rome, where the state had a right to the whole of one's existence. It happened earlier in more primitive societies. In tribes which were weak when confronted with the difficulties of existence, every individual and original act was a crime. A man must in everything behave according to the fashion of his fellows.

An eminent contemporary historian has summed all this up in these words: "Now, apparently, many men are again feeling homesick for the herd. They devote themselves ardently to whatever there is left in them of the sheep. They want to march through life together, along the collective path, shoulder to shoulder, wool rubbing wool, and the head down. This is the reason why so many European peoples are looking for a shepherd and a sheep dog."

WHERE does this trend have its root? I think it is a trait deep buried in human nature. It has always been there. But, in certain epic times and places—under some spur of necessity, exaltation, or faith—man has fortified his spirit, beaten down his fears, conquered this trait, and stepped forth as the master of his destiny. In such times and places, the human race has known its highest accomplishment and dignity, and what we know as progress has come most gloriously to flower. Then, character, and courage, and fortitude, and intelligence have worked their valid miracles. Then, life became not a whining and a misery but an adventure rich and fine.

This trait I mention is in us all. But it is to be seen at its most evident worst in those people that the philosopher has described as the tender minded. Indeed, it is their distinguishing characteristic. It is not hard to recognize; no matter in what guise it appears, you can spot it every time. I think I can define this trait to you in six words. The six words are these: *They do not want to pay!*

The folk who succumb to this trait are today the problem children of this troubled world. They are all about us; they overrun every land, every level of society. They outnumber the sturdy and self-reliant, just as the weak outnumber the strong. Like a foolish fish, they are equipped neither by brains nor experience to resist the attractive bait of "something for nothing." They constitute what in promotion circles is known as the "sucker list" for every world-saver whose promises titillate their desires. You know these people: they want gain without risk, honor without sacrifice, authority without responsibility, security without denial, profit without investment, ease without hardship, prosperity without industry, production without toil, progress without pain. They do not want to pay! They want life without the struggle which is living. But they *do* pay—inexorably and in full, at the last. Nature's undissuadable law is that everything in this world, good or evil, has its price, which *must* be paid. In accord with that incorruptible doctrine, they *do* pay finally in bitterness and disenchantment. Too often, they pay in disaster, carrying down with them in their bankruptcy of spirit and resource even those sturdier fellows whose faith and works alone had built the world in which they all had lived.

We say the tender minded, the folk who do not want to pay, are greatly on the increase. It is fair to ask, how did they get that way. Granting the trait we have been discussing is universal in men and women, how is it nurtured and fed? It is fed, in my opinion, by the treacherous instinct in all of us to seek an influence outside ourselves on which to blame our shortcomings, and more particularly by the numerous indulgent beliefs about human nature which have found general acceptance in recent years. The gist of these beliefs is this: that man is a victim of forces beyond his control; that his make-up and abilities are the result of heredity, circumstance, or chance; that his success, progress, and happiness depend on conditions outside himself; that he is the victim, rather than the master, of his fate. The drift in this direction has been going on a long time.

This philosophy has always been the refuge of the craven and the weak. But in the last century or two most of the sciences have tended to contribute toward its spread. Physics and chemistry have given us a mechanistic concept of the universe: they suggest that the world is a machine, operated by laws of cause and effect, and in this machine man is just a cog. Biology echoes much the same story: man is a physical organism controlled by heredity and his own internal machinery. Astronomy shows us a universe of wheels within wheels, in which infinite universe man is a tiny dot of no importance. Geology and evolution picture man as just a higher ape. Endocrinology advises us the glands regulate personality. If you eat too much, drink too much, have phobias, hysterias, or even commit murder under certain circumstances of emotional stress, you can pretty easily find an authority nowadays to say that you are suffering from one of the mental illnesses brought about by the pressures and tensions of modern civilization.

THIS is all very convenient, if not quite admirable. It is plausible and influential, if not quite true. It omits only one factor in the equation, which I believe to be the dominant factor. It overlooks that quality in man which marks the ocean of difference represented in his choice of "I can't" as against "I will." It is like the missing factor which is always upsetting the most intricate calculations of the economists. I mean the factor of *people*, whose unpredictable wants and tastes are forever exploding the formulae in which they are not included. Nonetheless, the drift persists, and unhappily every science and near science seems to confirm that man is the creature of circumstance, a little cog in a big machine, himself a predetermined device that can be kept running only by this mechanic or that —in short, that he is anything but the master of his fate and the captain of his soul. We have had doctrines of predestination in the past that were dynamic, that called forth the full abilities and courage of men. But the fatalism of our day is not that of faith. It is the fatalism of despair. It is not the product of the spirit but the conjuration of the mind. It has insinuated itself through all aspects of our thinking. Even our everyday vocabulary is spotted with a rash of intellectual superstitions and scientific recipes for defeat.

If you seek evidence of this, listen to what is said around you, nowadays, not so much to explain human conduct as to *excuse* it. The familiar extenuations ring repeatedly in the ears with echo-like fidelity. Thus, "personality is something you're born with. You have it or you don't." Again, "His I.Q. is low. He's sunk, definitely." Again, "He has no head for figures. It's impossible to teach him arithmetic." Again, "He suffers from an inferiority complex, what can you expect." Again, "My child has a nervous disposition, and must be handled carefully." And so on. These are not diagnoses; I repeat, they are first of all excuses. They condition the mind and will, not to success but to failure, not to struggle but to defeat. They contribute, each and every one, to *the growing and degrading philosophy* that there is little or nothing that individuals can do for themselves against the great odds that oppose them. They breed the cult of the dodger, so popular nowadays—with his thesis that only by changing the broad social mechanisms can conditions be improved—only by abandoning the gold standard and inflating currency, by substituting government debts for private debts, or a planned economy for free enterprise, or fascism for democracy, or communism for capitalism—only by such sweeping and wholesale shifts can the majority of men achieve a tolerable life. The popular fallacies which high light this philosophy of failure include such beliefs as these:

> The standard of the average man can be raised only by changing the system.
>
> Social security depends on old age pensions and unemployment insurance, rather than on the character and capacity of a man and his family.
>
> Future depressions and future wars can be averted only by passing new laws.
>
> America will permanently have millions of unemployed, most of whom will remain unemployable even if jobs are available.
>
> Weak characters and personalities are the result of being underprivileged, and can be improved by raising incomes.
>
> The frontiers of the country are all gone, with no more opportunities for a man or family to pioneer a new life.

These are but a few of the current beliefs reflecting the mechanistic concept of man and society. I hope, in the resilience and candor and clarity of your fresh young minds, you will do more than reject them. I hope you will *resent* them! They are as false as fear. They are as spurious as the base metal under their glitter. If these beliefs were held only by the poor and needy, it would not be so surprising. But they have been highly developed among our so-called intellectuals, among the well educated and the well to do. From these groups emanate those showy projects which treat people as guinea pigs. However, high minded and well intentioned, these schemes are at bottom founded on the assumption that people are puppets, helpless, that they cannot be taught or encouraged to help themselves; therefore, they must be corralled and cared for like cattle by some vast automatic social plan. Do not believe it.

Tell the planner who would rob you of your independence, "Physician, heal thyself!"

WE HAVE, then, in our perplexed and perplexing world, the pull and tussle between two philosophies. On the one hand, there are those who are inferior and refuse to admit their inferiority or who believe that there is nothing they can do to become superior. Since they will not take steps to improve themselves, they want to reform the entire system. They will not see that in any scheme of life whatsoever they would probably be misfits unless they changed themselves. On the other hand are those people who believe that they can better their capacity, and that only what they do with *themselves* will result in their bettering their situation. These are the durable and useful people. These are the people who, after the tumult and the shouting are over, sustain any form of society, no matter what label it bears.

An ironical accompaniment of the philosophy of defeat is that it develops intellects whose confidence knows no bounds. It breeds minds not narrowed by knowledge. These seek to use this philosophy of individual helplessness as a lever to move the world. Having contempt alike for the characters and possibilities of men, and a zealot's faith in social-economic schemes, their ambitious plans are the ultimate expression of a time which substitutes ideas for experience, abstractions for reality, and specious theory for man himself.

THE RESULT of such teachings is to emphasize the concept of man as helpless in an unfeeling universe, and this concept has manifestations everywhere. It is seen in the increasing tendency of parents to insulate their children from the realities of life, and the consequent attitude among children of: Let father do it. Let him give me an allowance. Let him provide me an education. Let him take the responsibility while I take the liberties.

It is seen among adults in their attitude toward civic duties: Let the city take care of social evils and unemployment. Among the cities, the attitude is: Let the state take care of its people. And the states have said: Let the government take care of our citizens on relief, of economic problems, labor disputes, law enforcement, local public improvements. Step by step, individuals have denied their independence and pushed their responsibilities farther away.

The clamor in recent years is altogether about the rights and liberties of citizens; less and less is heard about their responsibilities, which alone make rights and liberties possible. Vast numbers of citizens have delegated their moral and economic independence to others, and have accepted the role of a victim or a beneficiary. The process has been aptly described as the most wholesale degradation of character and personality which the world has ever seen.

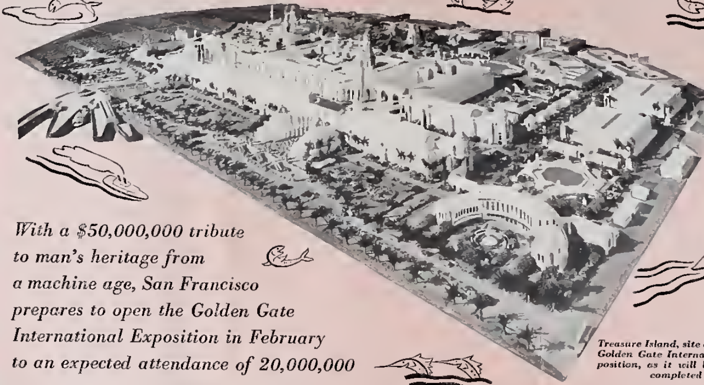
I ask you now, you young men and women, have you no battle to wage? No cause for which to fight? Every sign of the fatalism I have described is a proof to the contrary. You have the age-old battle of the brave and true and useful, the cause in which the stout hearted and the tough minded always join as comrades. You have the honor and the duty of demonstrating to lesser men, to those about you poor in purpose and weak in will, that the power to advance and grow resides in man himself, and not in circumstances outside him. I cannot tell you how best to fight your battle, I would not presume to. That is your privilege and your charge. But I would venture the judgment that long from now, when the good fight has measured and tested and seasoned you, you will have found that it is most effectively carried forward not by vast maneuvers and huge concentrations but by every man in his single strength doing his level best in the task assigned him and by bettering himself, thus bettering the whole.

I am conscious as I speak to you now how little I can really give you either of advice or experience. The stern law of nature, that everything to be of value must be earned, stands in the way. The struggle must be yours to make its triumph yours. The beliefs of other men, native to them, through trial and hardship and heart searching, never can be your inmost conviction. You must win through to your own.

But I can tender you such assurance as

(Continued on page 14)

Pageant of the PACIFIC



With a $50,000,000 tribute to man's heritage from a machine age, San Francisco prepares to open the Golden Gate International Exposition in February to an expected attendance of 20,000,000

Treasure Island, site of the 1939 Golden Gate International Exposition, as it will look when completed

OUTSIDE the region itself, nobody got very excited when a fleet of dredges started out, in February of 1936, to build an island in San Francisco Bay.

Adjoining the dredge operations on the south, engineers were putting the finishing touches on the eight-and-one-half-mile San Francisco-Oakland Bay Bridge, largest bridge in the world.

A short distance to the west, cables had been draped over the magnificent towers of the Golden Gate Bridge, and the deck of the world's longest single span was ready for placement.

But, despite their overwhelming competition for engineering honors, the dredges continued doggedly to pump sand onto the island site, over pontoon-floated pipe lines, at the rate of from 2,000,000 to 3,000,000 cubic yards a month. Their job was to fill in the 400-acre area—more than a mile long and over two thirds of a mile wide—with approximately 20,000,000 cubic yards of material, for the entire prospective site was on an average of 4.5 feet under water.

Huffing and puffing tugs then began wrestling derrick barges to the island site from the quarries of Napa, Marin, and Contra Costa with 280,000 tons of solid rock for a great sea wall three miles in length.

Before publicity caught up with them, United States Army engineers had supervised final construction of the world's largest artificial island for the 1939 Golden Gate International Exposition.

With equal speed, a staff of leading western architects and artists undertook the creation of building features never before included in a fair of world proportions. Inspired by the modern grandeur of the bay bridges, influenced by the traditional styles of both the occident and the orient, the exposition palaces truly entitle their site to the name "Treasure Island."

The expected 20,000,000 visitors to this glamorous Golden Gate International Exposition will meet a double esplanade of main exhibit palaces, 100 feet high, running on two axes, at right angles, interspersed by brilliant courts and murals. The dominant exposition tower, 392 feet high, is in the central court and leads to the Court of the East, with the gold-domed Temple of Music facing the Lake of All Nations, around which foreign buildings rise. Northern terminus of the mile-long main esplanade, with its Avenue of the Seven Seas, is the Court of the Hemispheres, portal to the Theater of the Sky. Most important of the exhibit structures will be the Hall of Science; Hall of Foods, Beverages, and Agriculture; Aviation Palace; House and Garden Buildings; Hall of Mines, Metals, and Machinery; Hall of Electricity and Communications; International Art Palace; and Vacationland.

Under the able direction of John McLaren, creator of Golden Gate Park and gardens for three previous expositions, California and the Pacific Ocean nations will provide thousands of flowers, trees, and shrubs, to create arbored boulevards, huge sunken gardens, and colorful flower beds on Treasure Island. At a cost of $500,000, thousands of floral specimens have been grown in bay region parks for transplanting to Treasure Island.

Lighting effects have been entrusted to A. F. Dickerson and J. W. Gosling, internationally known illuminating engineers and co-creators of the first indirect lighting in history, at the 1915 Panama-Pacific Exposition. "It is our hope," they say, "to create an illusion, at night, of a jeweled island floating in air over the gleaming bay waters, while overhead multihued beams of light sweep the sky."

Recreation, man's heritage from a machine age, will supply the principal theme of the exposition. With justifiable pride, the Pacific empire will throw a spotlight on its cinema, radio, and television; its giant water and power projects, which have aided man in his enjoyment of leisure time. Everything useful to man, from exquisite art subjects to prodigious machines, will be there.

California's $50,000,000 exposition will also present the modern science of transportation as a fitting theme for celebration of the great bridges and the inauguration of the first trans-Pacific airline linking the occident and the orient.

Through the Golden Gate, giant air clippers come soaring homeward to California, their hulls loaded with the passengers, cargo, and mail of Hawaii, the Philippines, and the Far East. And from the Atlantic coast, South America, Mexico, and Canada come sky transports to their western American terminals on San Francisco Bay.

The greatest aeronautical pageant in history is planned in conjunction with the exposition, with spectacular mobile and

Hiding their light under their bushels

The winner gets $100, the losers get experience and more callouses. There's no stadium and not much fanfare. Yet the National Corn Husking Contest is easily one of the biggest of big-time competitions

J. C. ALLEN & SON

Elmer Carlson, of Audubon, Iowa, setting the present world record of 41.5 bushels of corn in eighty minutes. Note "hook" strapped to his right hand; its teeth are over his palm

THIS fellow at our right is thirty-six years old. He couldn't sprint a hundred in ten, even if he had starting blocks. He couldn't snag a long, drifting punt in a bushel basket. If he stepped into a racing shell, he would capsize it before he sat down.

But this morning he is going to put on a performance that will encourage stars in those famous sports to tuck their laurels away in safe deposit boxes. For he is a typical competitor in the National Corn Husking Contest, and, look around as much as you like, you won't find any other athletic event that beats this for sheer grinding action.

They're lining up now: twenty men from ten major corn-producing states. Each husker is at his own "land"—six rows of lofty corn down a field more than five hundred yards long. He will shuck two rows at a time.

There's the bomb for "ready." Drivers gun their tractors. Huskers make sure their hooks are tightly strapped in place. Gleaners glance back, warning the crowd not to close up too much.

Another bomb, sixty seconds later—they're off. Tractors growl into the corn, each hauling a brightly painted wagon with a high, silver-hued bangboard. Drivers glance frequently to the side, making sure they're even with their man all the time. They paw nervously at their controls—if one of these tractors laid down on the job, its manufacturer might as well rub that territory off his sales map.

One-pound ears of corn are plunking against the bangboards and dropping into the wagons. Huskers are walking, leaning, straightening up; their hooks are ripping through the shucks; their hands are grabbing, twisting, throwing—too fast for the eye to follow.

Here: watch one of the favorites. Pretend this is slow motion.

His left hand closes, viselike, around the shank end of an ear. His right hand, its palm armed with a businesslike hook, tears along the ear from tip to shank. The left hand worms under the torn shucks. Both hands twist quickly in opposite directions. The right hand flings the ear up against the wagon's bangboard. He leans over to the other row. His hands sweep over the ears, twisting them off almost effortlessly. He turns to the first row again. A stalk is down; he drops to strip it clean. He is up again, with no break in his movement.

He husked fifteen ears while you read that last paragraph.

Borrow a stop watch and time this man. Plunk . . . plunk . . . plunk-plunk—those big ears are bulleting against the bangboard at the rate of fifty and more a minute. And he is keeping it up.

Some of the stalks are down. Some of the ground is gumbo mud. But he has to keep stepping along.

Some of the shucks seem wired to the ears; he has to paw them off. Some of the ears are nubbins under three inches long; he mustn't waste time on them.

His light jersey clings to his wet back and chest. His shoes are shapeless with mud. Sweat runs into his eyes.

You're tired yourself. Look at your watch. You've been trudging along for half an hour. Fifty minutes—nearly an hour more—to go. There's no time out for these men; not even if they gouge themselves with their hooks or sprain an ankle.

Stand back, you folks in the crowd. A hundred thousand people are swarming over this field; but don't interfere with the huskers, not even to help them. These folks take their husking seriously. You would have realized that keenly had you been around, years ago, when some contest horses balked at the start. They never used horses again.

About time for this contest to wind up, isn't it? No—half an hour to go. Yet these husky farmers are tearing through the corn just as viciously as when they started.

The gleaners, you notice, are finding an occasional ear that was missed. They're combing every stalk. Every pound of unhusked ears over three inches long means three pounds off the total load.

The wagon wheels are cutting deep now. You can hear those tractor engines growl low for a moment, and your heart skips. But it's all right—they get past the soft place and their roar is high pitched and reassuring again.

You forget, now, that it's November and chilly. These huskers are sopping wet. During the eighty minutes, they lose between six and eleven pounds per man.

But they're in condition; been shucking corn for years, and keeping in training. To get here, they must first win in their county, then in the state contest. Champions and runners-up are here from Illinois, Iowa, Indiana, Kansas, Minnesota, Missouri, Nebraska, Ohio, South Dakota, Wisconsin.

Time is getting short. A golden mound is showing in some of the wagons. A few of them have a long lead on the others; but that's not a sure sign of victory. Their loads will be cleaned, and there will be a heavy penalty for husks left on the ears before final announcements will be made.

Folks around you are looking sharply at their watches. Ten minutes to go. The huskers open their final burst of speed. Your ears buzz with the ripping of husks, the plunk of ears on bangboards, the roar of tractors, and the excited yelling of the watching thousands.

The contest is over. Stroll around now; talk to the huskers while you wait for the scores to be posted.

You meet young men here. But, for the most part, these champions are seasoned veterans.

Elmer Carlson, of Audubon, Iowa, was twenty-six when he won the national in 1935 and set the present record of 41.5 bushels—an average of more than fifty ears a minute for eighty minutes. For the benefit of newsreel photographers, he whipped out more than sixty ears in one minute.

In 1936, Elmer withdrew from competition to give his brother Carl a better chance. Carl was thirty-eight then, but he justified his brother's confidence by winning the county, state, and national contests with outstanding performances.

Last year, Ray Hanson, of Bingham Lake, Minnesota, another thirty-eight-year-old veteran, won the national crown; and he called on experience rather than brawn to do it. A chilly rain was falling during the competition, and Hanson, remembering that the penalty for husks was trebled when they ran more than ten ounces per hundredweight of corn, realized that husks would weigh three or four times more when wet than when dry. So, while less seasoned competitors tore down the field, Hanson took it slow and easy, peeling his ears with extreme care.

J. C. ALLEN & SON

Crowd watching weighing in of corn at the national. Notice bangboards on huskers' wagons at left. Left: Ray Hanson, of Minnesota, present champion, after his victory last fall

Below: Champion husker at work, with the crowd surging around him. The man behind him, carrying a sack across his chest, is a gleaner

PHOTOS BY THE OHIO FARMER

Aside from possible bad weather, contestants at the national don't run into any unpleasantries. For this year's event, to be held near Sioux Falls, South Dakota, during the first week in November, four fields were specially planted and prepared. All the seed was hybrid; the seed was treated and the fields fertilized. From planting time until September 1st, when the best field of the four was selected for the contest, the farmers who cultivated them were as fussy as an English governess taking her charge through a dynamite plant. If there's better corn anywhere in the country, it's miraculous.

When the bright-painted wagons line up again this year, they'll mark the fifteenth National Corn Husking Contest. It was back in 1924 that the first national was held—two years after Henry A. Wallace, Iowa publisher and present secretary of agriculture, started the ears plunking by promoting a county contest in Iowa to see whether or not there was any truth in the tall tales told by some of his farmer friends after a day's husking. Since then, interest in competitive husking has been increasing steadily.

Try to be out in Sioux Falls for the contest this November. Crowds will run well over a hundred thousand. If you can't be there, listen in. The NBC will broadcast it over as many stations as a World Series.

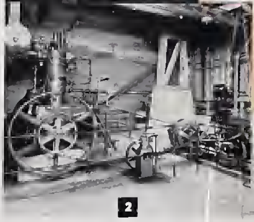
It's a big event, one of the most grueling, action-packed sports of them all. But you've got to see it to find that out. You won't hear any loud talk from the champions.

They're inclined, it seems, to hide their light under their bushels of corn.

Buick punches the clock

Time stands still, while these old valve-in-head engines continue their uncommon labor

There's no deep, dark secret about the traditional long life of a Buick Valve-in-Head engine. It's built, at greater cost, to meet stiffer requirements. It's a simpler engine, both in construction and function. It develops maximum power at slower engine speeds, and thus never taxes its vast reserve of trouble-free stamina. Here's proof of those statements; you'll find it everywhere:



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1. BUICK OPERATES OIL RIG. In Beeville, Texas, A. R. Pohler operates this oil rig. Behind him, you see the radiator of a 1929 Buick engine which operates the rig. A second Buick engine operates the slush pump. With this equipment, Mr. Pohler has drilled to a depth of 1,700 feet, and states that his Buick engines are economical and furnish ample power under hard, daily usage.

2. BUICK SUPPLIES FACTORY POWER. Originally owned by V. D. Green, of Cleveland, Ohio, the 1924 Buick engine shown at right was installed by The Meriom Company, Cleveland, at The Ferris Brick & Tile Co., Houston, Texas. It starts the main engine (left), supports the main engine under peak loads, and drives small motors in its spare time.

3. EXPERTS SCOFFED when Peekskill (New York) Sea Scouts replaced an unsatisfactory marine engine with an old Buick engine in their thirty-five-foot *S.S.S. Jans Peck.* Driving a boat, the experts agree, is like pushing a heavy truck hour after hour up a steep hill without letup; it demands a special marine engine. But the old Buick Valve-in-Head engine wouldn't admit that. It's been powering the *S.S.S. Jans Peck* on long and short cruises for three years now, purring smoothly and contentedly for as many as thirteen hours without stop. Writes Peter A. Andersan, Peekskill attorney and chairman of the Sea Scout Committee: "I've been a boatman for many years, but I've yet to see a smoother running, more reliable and satisfactory outfit than the Sea Scouts' Buick-powered ship."

4. IN 1908, George Blake, farmer near Grass Lake, Michigan, bought this Model 16 Buick roadster—the same model that set a new track record of seventy-two miles an hour that year at Indianapolis. Today, with the car too obsolete for road service, Mr. Blake uses the engine to saw wood for himself and his neighbors. Mr. Blake is shown looking at a new Buick catalog with Guy A. Butler, president of the Jackson Automobile Sales, while Buick salesman A. J. Desnoyer inspects the old Buick.

NO HAY IN *THEIR* GEARS! From farming sections of the country come stories of Buick's dependability as power for hay sweeps. Slightly altered for their new job, these old Buicks can sweep as much alfalfa hay in two and one half hours as two two-horse sweeps can do in a day. **5.** John Silva, Jr., owner of a 500-acre alfalfa ranch near Sacramento, California, sits at the controls of one of his four Buick sweeps. **6.** One of the several hundred Buick sweeps being used in the alfalfa fields of Nebraska. **7.** A Buick sweep owned by Alfred Mason, of Athens, Illinois, which went to work in the hayfields after 70,000 miles on the road.

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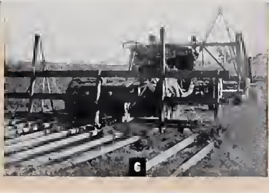

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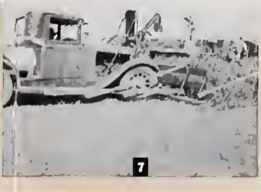

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By HHCurtice

President and General Manager, Buick Motor Division
General Motors Sales Corporation

THE BUICK FORUM

A meeting place for the friendly discussion of topics that concern the Buick owner and all of Buick's other friends

It Must Be the Climate!

KIDDING California about its climate is one of the recognized indoor sports of the nation.

But the more one learns of the way Californians do things in the Golden State the more the feeling grows that "maybe they've got something there!"

If you've read the interesting article in this issue of the coming world's fair at San Francisco, you'll observe that Californians apparently are not content to rest on their glories for even the briefest spell.

While work was still going on on two of the greatest bridges in the world—bridges that "couldn't be built"—these busy people were creating out of nothing a site for their 1939 international exposition.

Typical of California is the scale of these operations. They built a big island while they were building—a 400-acre expanse where only four and a half feet of water was found before. They are building a sea wall three and a half miles long, and, to make sure visitors have comfortable going-and-coming accommodations, plan ferries which alone can carry half a million passengers in eight hours, in addition to those who will reach the island by car and bus.

It is interesting to note, too, that all this is for no mere transitory purpose. The five million flowers may bloom and fade, the exhibit palaces may be leveled and the tall towers felled, but after the exposition is over Treasure Island itself, as well as numerous buildings, will remain to serve as a spacious air terminal and seaplane base.

There will be many reasons for visiting San Francisco's big exposition next year. The infinite interest in the city itself is a magnet no less powerful in its pull than the attractions of the exposition. The remarkable demonstration of human enterprise and ingenuity is alone ample reason for a tour westward.

And piling invitation on invitation are the countless wonders of the West—the redwood region, Yosemite, Lake Tahoe, Monterey, Hollywood, the great Northwest, not to mention the glorious country tourists from the East will pass through en route.

A good show on a grand scale you can be sure of—that's the way California does things. And if you go in your Buick you'll receive a welcome of special warmth, for many are the Buick owners you'll find there to greet you as one with kindred tastes.

"Do it the hard way"

(Continued from page 5)

may be found in the fact that the world greatly needs what you can give. Do not think there is no place for you; there is. Do not make the mistake of thinking the job is finished; it is barely begun. The world is well-nigh desperate in its want of men and women who can do better what is already being done, and who can do nobly what is yet to come. And, if you want a word of suggestion, let me say this. There is a current phrase often scornfully used nowadays called "Doing it the *hard* way." Forget the scorn and make that phrase your watchword. You can't lose.

Yes, whether you teach or farm or clerk or mind a machine or run a surveying chain or sell goods or drive a ship or run a factory or go into politics: do it the hard way. Give more of yourself than your job has a right to expect. The more you give, the more you will have in yourself to give. The more you have to give, the greater the call for your services. The more you think, the more you stretch your skull. The more you stretch your skull, the bigger the thoughts you have room for. Whatever you do, give *all* of yourself to it—immerse yourself in it, surrender yourself to it, fuse yourself into it, lose yourself in it. Every moment in that process, you are adding to the only capital that no one can take away.

Be wary of the benefits that do not benefit. Shun the delusive aids that betray your strength. Whom do you think a 30-hour week would really help? Would it help most the man who worked 30 hours? Of course not! In the long run, it would help most of all—by widening the margin between him and 30-hour men—the man who, alive in every fibre with the exaltation of accomplishment, works 40, 50, 60 hours in the timelessness of his absorption, works lost in the intensity of his concentration, works irresistibly through to the true reward of all high endeavor, the mastery of the task that faced him.

Do it the hard way! Think ahead of your job. Then, nothing in the world can keep the job ahead from reaching out for you. Do it better than it need be done. Next time, doing it will be child's play. Let no one or anything stand between you and the difficult task; let nothing deny you this rich chance to gain strength by adversity, confidence by mastery, success by deserving it. Do it better each time. Do it better than anyone else can do it. I know this sounds old fashioned. It is, but it has built the world. Take it or leave it, as you will—it is the best I have learned from all the days of my life.

Go forth, then, and let nothing you dismay. Go from your college into the world, knowing that it needs you and will welcome your gifts, once you compel its attention to them. Be bold, knowing that no one can cheat you but yourself. Have faith, but have *purpose* also, as the old Scotch preacher has in his prayer:

"Oh, Lord, guide us aright, for we are verra, verra determined."

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Excerpts from "Sources of Power in Famous Lives" by Walter C. Erdman

Michael Faraday (1791-1867)

"The names of famous men become our household words. We drink pasteurized milk. We wear mercerized materials. We use galvanized iron. We call a certain form of food a sandwich because Lord Sandwich reputedly made the first one. And the French execute criminals on the guillotine.

"In science especially the pioneers have been honored by the use of their names. In the field of electricity alone there is the volt, the ampere, the watt, the ohm, the coulomb, and the farad. The last one holds our attention at the moment. Half a dozen words in the vocabulary of science come from this one stem, farad, faradic, faradize, and others, all from the name of Michael Faraday, the pioneer in electro-magnetics.

"Only those with a technical education will understand the statement that the farad is the electro-magnetic unit of capacity, but anyone who ever owned a Model T Ford knows what a magneto is. It was the work of Faraday that made possible the magneto and the generator, and every time you use an auto you owe a debt of gratitude to a bookbinders' apprentice who was interested in physics.

"He was one of these poor lads beginning life under difficulties who have startled the world with their genius. He was born near London, September 22, 1791, the son of a blacksmith. Apprenticed to a bookbinder, he made his own way and practically educated himself by reading, devoting his spare time to ingenious experiments in physics. A customer in the shop one day found the young apprentice enthralled with an article on electricity in an encyclopedia he was binding. He sent the young man to hear four lectures by Sir Humphrey Davy, the leading scientist in England. Young Faraday took notes and wrote them out in full, and then, encouraged by his friend, he sent them to Sir Humphrey for correction and comment. The reply we are told was 'immediate, kind, and favorable,' and a few months later, on his recommendation, the young man was made assistant at the Royal Institution of Great Britain. And thus another genius was discovered! For two years he traveled on the continent with Sir Humphrey Davy. He became director of the laboratory in 1825. He remained in the Institution for fifty-four years, having been made research professor of Chemistry in 1833.

"He made many and far-reaching discoveries in chemistry. Every time you use a piece of material dyed with aniline dyes you are indebted to Faraday, the discoverer of benzol, which is the basis of aniline dyes. He succeeded in liquifying several gases and invented new kinds of optical glass. He began his experiments in electricity with a kind of 'battery' made of seven copper half pennies, seven discs of zinc, and six pieces of paper moistened with salt water. But it worked and he decomposed sulphate of magnesia with it. He worked with magnets and traced out those mysterious lines of magnetism which group themselves around the poles of a magnet. They are still called 'lines of force,' the name he gave them. In 1821 at the age of thirty Faraday succeeded in making electrically charged coils of wire and magnets revolve around each other. The magneto, the generator, and the dynamo are all developments of these experiments and those still more famous ones ten years later when he discovered the principle of induced electric currents. The principles he discovered are among the A B C 's of electricity today. They were epoch-making discoveries then, and from them have come a thousand appliances in everyday use. Electro-magnets, transformers, dynamos, telegraph, telephone, radios, Faradic batteries, electric lights, and electric bells are all the fruits of Faraday's discoveries. He experimented with the decomposition of liquids by an electric current. He gave us the names 'anode' and 'cathode' for the electric terminals in a liquid or a vacuum. In 1845 he discovered that the plane of polarized light can be rotated by magnetic force, thus proving that light and electricity are related.

"F. W. Boreham in his book called a Handful of Stars has related an incident which illuminates Faraday's point of view. When he was on the point of death 'they tried to interview him. "What are your speculations?" they inquired. "Speculations?" he asked in wondering surprise. "I have none. I am resting on certainties. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him until that day."' 'For fifty years,' says Boreham, 'he worked among the speculations of science whilst in his soul the certainties which cannot be shaken were singing their deathless song.'"

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Louis Pasteur (December 27, 1822--September 28, 1895)

"In a famous cemetery in France a plain stone monument with a brief, impressive inscription, 'Here rests Pasteur.' Nothing more is needed. There had been other Pasteurs before him. Doubtless there will be others after him, but there is only one Pasteur. So long as men continue to live on this planet under present conditions, so long as it is necessary to battle with disease and decay and invisible organisms, so long will the name of Pasteur be remembered and honored.

"If you were asked to give the most illustrious name on the honor roll of France, you might be tempted to think of Napoleon; but when the school children of France were asked to name the greatest man in their country's history, they voted not for Napoleon but for Pasteur. No soldier won such victories for his country. No statesman so added to national revenues; no public servant did so much for the peace of mind and body of his countrymen as the little man of whom it was inscribed, 'Here rests Pasteur.'

"That was no casual epitaph. Pasteur was a worker. 'The will to work opens the door to life's success,' he said. 'Work, always, work,' he said again and again with the sense of a great task upon him. 'There is work to be done' were almost his final words.

"His work made him one of the greatest men of all time. He founded the science of bacteriology. He proved the existence of microbes. He found that some were friendly and some were deadly to human life. He devised means to help the friendly germs and to thwart the deadly ones in their work. He helped to make the world a safer place for animals and men. His studies of the almost invisible forms of life enabled him to save the silk industry of France; to help the wine and beer and vinegar producers to preserve and improve their products. Huxley, himself a scientist, said that Pasteur had saved his country more than the amount of the enormous indemnity exacted by the Germans in the Franco-Prussian War.

"Before his time men generally believed that living things could arise spontaneously from lifeless matter. Pasteur showed that it was not so. He proved that life came from already existing life, and whatever else his experiments proved they pointed directly and beyond dispute to the existence of a Creator who originally put life on this planet. Do not forget that in the midst of all the loose talk in the present day about creative evolution and the origin of life. Evolution never created life. That was the work of God. Pasteur's researches did not disturb his faith in God. They only confirmed it.

"He proved that the living forms which appeared mysteriously in liquids came from micro-organisms that float invisibly in the air. He showed that these tiny organisms from the air cause fermentation in liquids and infection in wounds. He showed that when these germs are excluded there can be no fermentation, no infection. He opened the way to the treatment of infectious diseases. He made possible antiseptic surgery.

"Louis Pasteur was born in the Jura Mountain district of France two days after Christmas in 1822. At the age of twenty he entered the normal school in Paris to specialize in chemistry. Did the professor who wrote 'Mediocre' on Pasteur's entrance papers live to be astonished at his pupil? One wonders!"

Almost his last words were, "There is work to be done."

Books read in 1914

Galts	Annals of the Parish
Bates	A Naturalist upon the Amazons
Workman's	Methodism
Lyall's	Poems
Hare's	Guesses at Truth.
Loakledge	The Wolf of Gubbio.
Cousins	Joseph Lancaster
Schaffe.	The Person of Christ
Richards	Village Life in America
Roosevelt	African Game Trails
Simpson	The Facts of Life.
Ogg	Social Progress in Europe in 19th Century
Troeltsch	Protestantism & Progress
Bagehot	Literary Studies. 2 vols
Moliere	The Learned Women
Morris	Vautnes & the Brets
Mill	Comte & Positivism
Gulick.	The American Japanese Problem
Morley	Voltaire.
Kipling	Plain Tales from the Hills
"	The Jungle Book.
Vaughan's	Hours with the Mystics
Morley	America 2 vols
Finlay	Greece under the Romans.
Gill	Dry Fly Fishing
Kipling	The Day's Work
Spiller	Inter-racial Problems
Irving	Capt. Bonneville's Adventures.
Burke	Reflections on the French Revolution
Trevelyan	Garibaldi & the Making of Italy
Parkman	The Oregon Trail

Slosson	"Fishin' Jimmie."
Austen	Pride & Prejudice
	Miss Minerva & William
Lynch	Through Europe on the Eve of War
	Old Greek-town.
Jacobs	Captains All
King	Farmers of Forty Centuries
Kipling	In Black & White
Usher	Pan Germanism
Ladd	What Can I Know!
Lewes'	Life of Goethe
White	Arizona Days.
De Quincey	Recollections of the Lake Poets
Goldsmith	The Vicar of Wakefield
Chesterton	The Ballad of the White Horse
King	Life of Mazzini
Sismondi	The Italian Republics.
Dani	The Gospel
A. Lincoln	Speeches - "Little Masterpieces.
Shaw	The Dark Lady
Molière	Tartuffe
"	The Ridiculous Affected Misses
Goethe	Faust.
Allen	Fundamental Ming. Principles

Books read in 1915

Thayer	Life of Cavour 2 vols.
Sumner	The Challenge of the Facts
Brown	Horae Subsecivae
Sismondi	Italian Republics.
Vaughan	Hours with the Mystics.
Horne	Letters on Missions to the Heathen.
Hagedorn	Makers of Madness.
Ibsen	The Doll's House
Cairns	Christianity in the Modern World
Chesterton.	The Barbarism of Berlin
Slattery	He took upon Himself
Brown	Foreigners in Turkey
Murray	Euripides.
Hauptman	The Weavers.
Ford	The Scotch Irish in America
Guest	Stephen Grellet
Porter	Pollyanna
Scott	Quentin Durward
Plato	Trial & Death of Socrates
Von Scheffel	Ekkehard
Crevecoeur	Letters of an American Farmer
Froude	Life of Disraeli
Porter	Pollyanna Grows up
Moore	American Diplomacy
Shelley	Frankenstein
Machiavelli	The Prince
Calderon	Letters from Mexico
	Don Quixote.

Irishman went to Zoo. Saw Kangaroo. Next day asked friend what it was. 'What was it!' "It had hind part legs & big hind legs on a long tail sat hopped about." 'Begorra. It was a Kangaroo.' 'And phwat is that'. 'A native of Australia.' 'Holy Moses, me sister married one of them.'

Boy's definition of Spinal column — A long, limber bone. Your head sits on one end of it & you sit on the other

Fat woman. threatened with appendicitis. Abdomen [illegible] doctors argue whether they should cut or blast

Boy at Lawrenceville school Exam. Tell the story of Achilles. His mother Thetis. Ans. "They dipped him in the Stinks & he became intolerable"

Boy asked to describe the human body. "It is a long [illegible] thing. It has a head with eyes &c. hands, feet, hearts, lungs, stomach, bowels which are a, e, i, o, u & sometimes w & y.

Ray's story of master who offered negro servant for a Xmas present either a gallon of whiskey or a ton of coal. Sam had no difficulty in deciding, but needed time to express it appropriately. "Massa Bangs. You know that I aint got any place where I could put a whole ton of coal."

The Yankee farmer. Dispute with tenant over painting a barn. "I am not a narrow or intolerant man. You can paint the barn any color you please provided only it's white.

Bandy. Two students at Packing College. Boy & girl disputing. "We had such trouble with customs before I am not going unless you have your trunk key." [illegible] was weeping. "Mr. B. I wanted to be sure of knowing that I did [illegible] I put the key, so I went to sleep with it in my mouth."

Irishman. making appt. "Pat, if you get to the tree first you make a chalk mark. If I get there first I'll rub it out."

Negro. "Sam. Yesterday I met you & you weren't there. Now tomorrow I'll meet you there whether you're in there or not

Little boy at Lawrenceville — night mare — running in his [illegible]. "O this mornin I've swallowed an elephant."

Dr Bates. Exercises [illegible] the [illegible]. Gladstone, "Charge" . 'Halt.' By the Doctor. You body jump clear. I [illegible] forgot to wait to stop his mule.

The [illegible] [illegible]." 1.25. [illegible] hand on the [illegible] [illegible] [illegible] back & drag him then [illegible] [illegible]. "When it was just a quarter more." "Why did you cut those out?" "I put them in for your nerves and as you do not need them".

The Guernsey Sup. Test at Pottstown. What is the 8th Com. "Thou shalt not commit Deuteronomy." Who first discovered the Pacific Ocean. "The natives who resided upon its shores." Who was it danced & played before Saul? "Salome."

Congratulation – The [illegible] of the [illegible] [illegible].

There was a young Curate of Kidderminster
There were 3 young ladies of Birmingham
I heard something horrid concerning them –

Pormani story. Man asked [illegible] [illegible]. Second man "Waiter you may bring me the same eliminating the ham." Waiter came & went three times & then reported "Boss, de cook says de eliminator was broke this morning"

[illegible] complained to Porter that he had one black & one tan [illegible]. Porter "Well now Boss, ain't dat a funny coincidence that same thing happened to another gentleman."

Rockefeller Foundation Inquiry. Jan. 19.

Eliot - I have never seen any need in the world like the present need of China. The gentlemen around this table will agree that there is no opportunity in the world equal to this. Chinese officials everywhere told me of the need of China for our ideals and the inability of China herself to introduce them

Jenney. An Chinese Sec. of the Legation I will say that the U.S. gave back the indemnity without conditions. The Chinese stated that they would open the school they have. But U.S. gave it unrestricted

Jenney says Jap. taxes are now 1/3 of the income of the people And that the Japanese have called all their people out of the Philip. except the men who are soldiers.

Dr. O.E. Brown's story of the Japanese student at Vanderbilt who was a Chris. and who as the time for his return to Japan drew near was concerned because he had no message. He prayed constantly, "O God, give me message." He went to church Sunday morning and listened and prayed without finding the light. "What shall I say when I go home?" At last one day he prayed "Father", and at once the flood poured in upon him. He knew then as in a revelation his message

Irenaeus Prime - "I knew a man who had three hands, a right hand, a left hand and a little behind hand"

T. J. Hall MD dying of typhoid fever. "I hear them calling. I must go." Speaking of his patients who would call to him when they saw him coming. Of Stonewall Jackson "Let us go over & rest in the shade on the other side."

Mrs. Sidebotham - 2 children. But her sacrificial gift of $100 to keep the Bo

Bill Campbell at Dwight Hall meeting telling of his decision at Kansas City to go to field. "If any of you have passed through a time of deep spiritual depression when God was lost, you know what a night of shadow that is. As I have thought of the condition of Asia where men are where I was I have decided to go to them. They have lost their faith." Calling it false makes no difference. It was valid to them and their loss is to them what ours would be to us"

Provost Smith's testimonial to W.H. Adolph "I think he would make an admirable man for the mission field because he is a true Christian, because he has unusual mental ability, because he is a thorough going man not afraid of difficulties, and because he lives for others"

The 4 year old grandson of Mr. Brinson, Pres. of the Baptist Social Union of Chicago, who had been sick was asked by his grandfather to ask the blessing at breakfast when he came down stairs. "We thank Thee, O God, for this food. And I thank Thee for making me well. And I thank Thee for making me remember to thank Thee." Sweet Calvinism.

"Faith is going on in the same way with knowledge and keeping on when knowledge leaves off." Graduation quotation from a Eng. speaker

"Right in the van on the red ramparts slippery swell
With heart that beat a charge he fell
Foeward as fits a man
But the high soul burns on to light men's feet
Where death for noble ends makes dying sweet"
Monument To Robert Gould Shaw

last Tuesday. It was to be tomorrow."

Story on Walter Lowrie. "Most of all we thank Thee for the pleasure which Thou dost give us in that Thou dost sometimes allow us to fall into sin.

Mary Fuller's stories of Smith College Exam. papers.

Pitt was a great English statesman. He was always youthful. He was one of the boys, and was the founder of the Boys Scouts.

Disraeli. - When he got to be great he made her Empress of India.

Entrance exam. Diff. between Epis. & Pres. The Presbyterians believe in Divine Providence. There is no such factor in the Episcopal creed.

John Hardigan at Wesleyan - 6 wins. 7th engaged but fled. 3 burned beside him at N. On stone "Be ye temperate in all things" "So run that ye may obtain."

Mr Driscoll twins at Hotchkiss School. Idealism. One sick. Other called. Nurse saw him at the bedside dressed. Ran to the Supt. "Miss Bell, Come & see that Driscoll boy is up & dressed & talking to himself."

Williams' story of Dr. Armitage & Mr. Haines installation. Latter had gout & his foot was up on a chair & all Scotthat in view of the audience. Howled when text announced "How beautiful upon the Mts. are the feet of those &."

Whiton story. Old Scotch woman & beadle. Ear trumpet. "One toot & ye're out."

Pentecost preached long sermons. Then exhausted gave out notices. One day "Next Sunday Dr Campbell Morgan will fill this pulpit" Saw it was wrong, "Next S. Dr Chr. will fill this pulpit." Then gave it up.

Manchester of Rio. or Minister Grs said. "It is Kisstumary to kiss the bride." at a wedding

Gate on Sea Scotch fisherman with men at rail. Capt. "Pat, you've a weak stomach." "A weak stomach. I do be throwing as far as any of them."

Stories for Trip Abroad

$16 - 36 + \frac{81}{4} = 25 - 45 + \frac{81}{4}$

$4 - \frac{9}{2} = 5 - \frac{9}{2}$ but $\pm(4 - \frac{9}{2}) = \pm(5 - \frac{9}{2})$

$4 = 5.$ $-4 + \frac{9}{2} = +5 - \frac{9}{2}$

or $-\frac{1}{2} = +\frac{1}{2}$ $\frac{1}{2} = \frac{1}{2}$

$\sqrt{a^2} = a$ or $-a$ $a^2 = b^2 \therefore \pm a = \pm b.$ $-20 + \frac{81}{4} = -20 + \frac{81}{4}.$

$\frac{1}{4} = \frac{1}{4}$ or $\pm\frac{1}{2} = \pm\frac{1}{2}$

The origin of the Mast.
How the jelly fish came to have no bones
"Dear Davie. Please come & take Auntie."
McPherson child - I thank the Ghost - a table in the presence o' e.
The Macon, Mo. boy of the $25 hen & the $10 & $15 hen. - Jimmie Latourette.
Virginia mountaineer. "Knowed too much territory in that last remark."
"Got run with the Limited struck em in."
The Jew showing friend new home - "Isaac, I have a beautiful house & the dining room it is so big I could invite 30 people to dinner at once. God forbid."
The Jew & his friend on ship. First night Jew went to bed early. Moses came down. Saw him attired in female night cap & dress. "Vy?" "Hoosh, Moses. Remember the Titanic - "Women & children first.""
The Staff child examined by catechist "What did Adam say when he saw Eve?" "Where did this come from?"
Two women in Church. One "I don't like the acoustics." Other "I don't smell anything."
Owen Crimmins' story. The giant. The big fish. Johnnie & his grandfather.
The Jewish clerk & his diamond pin. Employer suspicious. Explains. "My uncle died. I am the executor. He left money for a memorial stone. There is yet stone."
The Jew & 9%. "For but the District Atty. we'd never know." "But God knew." "Oh my friend, He looks down from above & that 9 it looks to him like a 6."
The Jew & fire. Friends condoled. "Hush, my friend, dat fire it was not

last Tuesday. It was to be tomorrow."

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As Lobdell neared Asia Minor he wrote of the ruins. Tyler in the biog. reports: "Sad as are the sights which everywhere meet the eye of the missionary on this route, he rejoices that he carries with him 'the remedy' for ruined cities as well as ruined churches — 'for poor hearts and poor bodies as well as poor benighted souls' — the pure Gospel of Christ. 'No progressive principle inherent in humanity, no socialistic paraphernalia will reorganize them. They need a higher influence, — divine truth and the divine spirit.'" Memoir of Lobdell by W. S. Tyler p 101

Writing from Aleppo "I do not love my country less, that I am far away; I pray that she may fulfil her glorious mission. She seems to me to be the star of hope for the nations. But her own salvation depends upon her attachment to the Bible and her zeal in its propagation. There is no worse enemy to his own country than he who would hoard its blessings like the miser. True philanthropy and true patriotism are inseparable. While the state of the world at large is what it is, that is a false patriotism which turns all its care upon the land of our nativity. The true patriot is he who views the whole world as his country, who realizes that humanity has a common interest and a common destiny. Let us be neither Greek, Jew, Turk, Eng. or American if we must forget our relationship to the universal brotherhood. Let demagogues be partisans, but let Christians be philanthropists." p. 112 f.

Looking on Diarbekir, "I could not help asking myself how long it will be before not a single monument now standing over the dead in America will bear any memorial of the dead beneath. There is no immortality but that of thought and righteousness. The thinker lives forever; and so does the work and memory of the benevolent and good. Let me be a Henry Martyn rather than a Napoleon or Alexander." p. 143.

"We must alter our plan of operations. I was, [illegible] myself talking of salvation, if we do not [illegible] this to justifiable suicide? I sometimes think it was. 'That life is long which answers life's great end.' p. 235

Absalomism

The prostitution of friendship. - How he sought to win men.
The heart was the highest thing in life
Dribble unconsciousness. like a –
The higher view. Fred Goodman. Dinner at Garden City - giving the men an outlook & spiritual equivalent.
A modern parallel in the scheming and letting go of influence carried down to our campaigns. The press, the donkey work & the building about.
The type of the modern politician - the sycophant. the pedlar. - vs. the man who asks nothing, who feigns no friendships, who does his work & despises calculation. So The Hon. Peter Stirling.
"Damn the voter."

From Richard Feverel. Of Adrian "On this intellectual eminence [i.e. the point of wisdom from which one sees all mankind to be fools] the wise youth had built his castle, and had lived in it from an early period. Astonishment never shook the foundation, nor did envy of greater heights tempt him to relinquish the security of his stronghold, for he saw none. Dyspepsia he saw running up ladders that overtopped him, and air balloons seeking the empyrean; but the former came precipitately down again, and the latter were at the mercy of the winds; while he remained tranquil on his solid unambitious ground, fitting his morality to the laws, his conscience to his morality, his comfort to his conscience." (p 262)

"One gets so addle-pated thinkin' many things", said Mrs. Berry simply. "That's why we see wonder clever people goin' wrong — to my mind. I think it's always the plan in a dilemma to pray for a reach forward" (p 400)

From Hardy The Mayor of Casterbridge. "There are men whose hearts insist upon a dogged fidelity to some image or cause, thrown by chance into their keeping long after their judgment has pronounced it no rarity — even the reverse, indeed; and without them the band of the worthy is incomplete"

Beethoven copied from 'his beloved and much-thumbed volume of Sturm's 'Lehr und Erbauungs Buch'-this passage, 'One might rightly denominate Nature the school of the heart; she clearly shows us our duties toward God and our neighbor. Hence I wish to become a disciple of this school and to offer Him my heart. Desirous of instruction, I would seek that wisdom which no disillusionment can refute; I would gain a knowledge of God, and through this knowledge I shall obtain a taste of celestial felicity."

He wrote to the Baroness Droszdick that he was convinced that "no one love country life as I do

do. It is as if every tree and every bush could understand my mute enquiries and respond to them." A dozen years before his death he exclaimed: "Almighty God, in the woods I am blessed. Happy every one in the woods. Every tree speaks through Thee. O God! What glory in the woodland! On the heights is peace—peace to serve Him." Sir George Grove records a tradition that Beethoven refused to take possession of an engaged lodging because there were no trees near the house. "How is this? Where are your trees?" "We have none."—"Then the house won't do for me. I love a tree more than a man." Charles Neate, the British musician who knew Beethoven, told Thayer, the master's biographer, that Nature was "his [Beethoven's] nourishment."

From Lewisohn Stadium Concert Program. July 9, 1934

An American business-man's article in the American Magazine quoted by Graebner, "God and the Cosmos". p. 67. "It takes a girl in our factory about two days to learn to put the 17 parts of a meat-chopper together. It may be that these millions of worlds, each with its separate orbit, all balance(d) so wonderfully in space — it may be that they just happened; it may be that by a billion years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know, that you can shake the 17 parts of a meat chopper around in a wash-tub for the next 17 billion years and you'll never get a meat chopper."

The Kindness of God . Eph. II. 7

Titus III, 4 y. II, 11
II Sam IX. 3.
Neh. IX. 7.
Ps. XXXI, 21
Isa. LIV, 8

Luke VI. 35
Eph IV. 32
I Cor. XIII. 4

II Cor. VI. 6.
Col. III, 12

Lovingkindness
× Ps. XVII. 7
XXV. 6.
XXVI. 3
XXXVI. 7
XL. 10. 11
XLII. 8
× LI. 1
× LXIII. 3.
LXIX. 16.
LXXXVIII. 11
LXXXIX. 33. 49
XCII. 2
× CIII. 4
CVII. 3.
CXIX. 88, 149, 159
CXXXVIII. 2
CXLIII. 8
+ Isa LXIII. 7
Jer. IX. 24
XVI. 5
XXXI, 3
XXXII. 18

Help given
In the tenderest & most loving way
To those who had forfeited all claim
And not in one spasmodic act but continuously

1. The beginning of a new world A.D.
2. The creation of a new language.
3. The establishment of a new set of ideals.
of children man. conduct. relations. God.
4. The free gift of grace life & a new birth.

The poor world's need of Him > than ever.
Treaty of Ghent today. Gas.
Father Dott. The little Boy

Some Contrasts between the Mind of Christ & Contemporary Thinking

In their estimate of the true attitude of men to their enemies.
Jesus taught love. Matt. VI, 43, 44
And Paul too Rom. XII, 17,-21. What wd. happen if men & nations did this.
Forgiveness – Lord's Prayer &c.

In their principle as to the use of force
Jesus extreme non-resistance, & his Also opposition to doing good by force & violence.
The Christian will not arm which will make this a problem to agonize while we follow Christ in the other regard.

In their spirit of patience
This rises due to our "ultimata." Austria to Servia. Germ. to Russia.
Are we in such a feverish hurry? History shd. have taught us better

But Jesus was calm & willing to wait. Bushnell.
And he revealed the patience of God. How much more God has to put up with!
Rom. XV, 5, Rev. I, 9. Rom. II, 4. Ps. LXXXVI, 15.

The N. T. virtue II P. III, 20. Jas. V. 7, 8, Col. I, 11. Long-suffering.
In their view of normal relationships
Human brotherhood vs racial exclusion.
Basic right attitude at. enemies on this ground. Matt. V, 45.
His practice – Samaritan sympathy. Relig. universalism. Jn. IV

In their conception of the attitude of the strong toward the weak.
The strong bear the burden of the weak & help them to possess their own.
The strong exploit the weak & take possession of their resources. Eg. China
U.S. Mexico.

In their conception of rights & duties
Von Bulow - "Germany should have its share of the world."
Christ. has nothing. Only service. Luke xxii, 24-27 I am among [illegible]

Imitators of God Eph. V. 1.

The blasphemy of it – unless we are children

The test of conduct. Is it Godlike?

The amazing glory of life lived by this ideal.

How we ought to resemble God. Be ye perfect as your Father is perfect.

In character. Truth Love. Forgiveness.

In relations. Father. Friend

In the fulness of social life

Christ's idea of God the standard ideal for us.

Processes of imitation

Change of character unconscious II Cor III, 18 Methods – Drummond.

The principle of heredity unconscious until its fruitage is realized

The place of (1) inner life development

(2) outward effort.

Christ in us is to do the work of renovation

God that worketh in us to will & to do.

a Kempis' Imitation of Christ."

The only way men can know God is by seeing His imitations.

Jesus – He that hath seen me, hath seen the Father.

Peter Carter – The Good Shepherd – "Mr. Peter Carter":

All other imitation implies unreality – one thing trying to be or appear like what it is not like. But here imitation is real. Imitating God is God producing Himself in us. Our being transmuted into the likeness & the nature of the thing imitated.

Drummond's story of the little girl & her locket.

As we realizing the effort of imitation. How the musician & the artist works at lessons & models.

Character is perfectible. Our sin & despair. We can change.

"Do not think sin instinct is inherited."

Connection with IV, 32. We are to be like God in forgivingness.

"Dear" = lit. "beloved." God's love for us the motive. "Loved children" > loving children I Jno. IV, 10

The idea preposterous at first thought
Imitation discreditable in our age
But only when the effort is to copy some one not of greater class
But is not God so?
And in qualities confessedly beyond him!
The Imitation of Xt. fashion. Was it not better with God?
Anthropomorphism the 3d. stage to theism
Afterwards thought obvious & necessary.
Man's duty God to forget self = to be like Him in character
What is this? Return to the class, i.e. the image of God — just as in modern Science.
Heredity demands it

Rev. VII, 15   Washed their robes. Made them white in blood of the Lamb

Booth & the blood of the Lamb. The [illegible] poem Vachel Lindsay/

I Jno. I, 7 My mother's grave stone.

Nothing homeopathic will do the work needed by the world.

We revolt vs. this as Jewish, bloody but –

The deep biological theology of Paul.

Primitives. The blood covenant.

It is not only gross carnal sin that needs to be washed out in blood

So Christ's heavy emphasis on mammonism & hypocrisy.

What is vital in life must go down to blood.

Jos. Parker. The gospel passed thru the blood of his soul.

Jas. Thomson. The vision of the woman with the lamp of her bleeding heart

No childbirth without blood.

The circumcision a sacrament of blood.

Our great need in life is tragedy. The smooth complacent life everywhere

We need to be cut & to dare to cut up. Jack Clymer – coward

The analogy of agriculture the savage harrowing of the soil.

Ugo Bassi's Sermon in the Hospital.

Some great human evils only curable in blood. The Civil War.

The indispensable need of martyrs. Telemachus.

The Korean song – "Nothing but the blood of Jesus."

The transfusion of blood a familiar fact today.

Biological interpretation > forensic of the atonement.

Truth in every form of statement. even the forensic

The moral example theory also inadequate

Christ died with us > for us. Although Paul naturally turns to personal

account. What Christ did for us Paul conceives of our doing in

Him. We die into Him, share His life.

Note Paul's idea of the life of Christ in us.

Note all the conceptions of the use & efficacy of Christ's blood.

It cleanses us from sin. It washes our robes. What does it mean?

Shed for remission of our sins.

This metaphor stands for limitlessness of Christ's love. Greater love
hath no man so. "He died for me." Like Ch. descended into hell
It stands for the limitless creative power of life – Blood is life.
Pau Bergeri transfusion from his son
"Riches dipped in blood." Must Ry article.

N. T. uses of the word "Perfect."

Used by Jesus chiefly
Matt. V, 48 τέλειος - Perfect even as your Father in H.
" XIX, 21 " Not in Mark. If thou wouldst be perfect -
" XXI, 16 καταρτίζω - to fit thoroughly, to adjust. See Ps. VIII, 2 "Established"
Luke VI, 40 " Every disciple when he is perfected shall be as his teacher

A word from the initiation into the mysteries - used of those now admitted to the secrets. Col. I, 28? Every man to be initiated into Christ.

The common significance. - finished, carried thru, brought to an end
Luke XIII, 32 I am perfected. Marg. I end my course
τέλειος - ended, complete
Rom. XII, 2 The acceptable & perfect will of God.
Eph. IV, 13 A perfect man - A.R.V. "unto a full grown man."
Phil. III, 15 Let us, as many as are perfect.
Col. I, 28 That we may present every man perfect in Christ.
Col. IV, 12 That ye may stand perfect & fully assured in all the will of God
Jas. I, 4, 17, 25. III, 2
I Jno. IV, 18 Perfect love casteth out fear
I Cor. II, 6, XIII, 10
ἄρτιος - fitted, perfected. II Tim. III, 17
καταρτίζω
I Cor. I, 10 That ye be perfected together in the same mind & the same judgment.
II Cor. XIII, 11 When that which is perfect is come.
I Th. III, 10
Heb. XIII, 21
I Pet. V, 10

The fine moral boldness & confidence & hope of the N.T. Greeks on the fine end. The whispering & doubting - a robust moral expectation & claiming of the τελειοω – to end, complete

Jno. XVII, 23.
II Cor. XII, 9
Phil. III, 12
Heb. II, 10; V. 9; VII, 19; IX. 9; X. 1; X. 14; XI, 40. XII, 23
Jas. II. 22
I Jno. IV, 17, 18

The unsearchable riches of Christ. Eph. III. 8.

Unsearchable in sense of inexhaustible & uncountable
Our whole life is to be their searching & experience.
We are to go on ever
    To see more in old truth
        How words enlarge their meaning

    And to apprehend wholly new truth
        To be open to it.
        And bravely expectant of it. Heb. VI. 1

    And not to treat as ideas only but also to experience
        Every person reveals more of Christ
        The world's tragedy & pain as Christ enters it. The birth
            throes of the new order which is Christ.

Christ the whole inner meaning of the world.
Dominus in St Paul's conception of Christ.
P. R. R. case at [illegible]. "Motive power again". This case must not
    be delayed.

John. XII. 47 'I came not to judge the world.
III, 17, VIII. 15. but to save'

Men often do other things than their central aim
Foreign missions e.g.
The dangerousness of this saying - Who takes this way?
Jesus did not come to judge life - but he has judged it IX. 39
He has judged & condemned
Its selfishness
The spirit of war
Commercialism
Exploitation of weak - women & children
Nietzsche - & all his way of looking. Falsehood seen in Germany.
He was a perpetual judgment while he was on earth.
Peter. "Depart from me." The men who brought the adulterous woman.
He is still a judgment there
The effect of comparison with him on our lives.
He has been also the creator of new ideals
Childlikeness vs energism. In Europe today
Purity
Social justice. Equality
The honor & rights of women. Quote E. Cady Staton - The Woman Cf.

Men reveal themselves by their judgments of Jesus & his ideas
Jno. XII. 48
The wonderful story of one Person's ascendancy up & over the world.
The tributes to the Man Ch. Jesus
The humble Jesus vs. the whole civilized world. The dreamer of the truth is sure of victory. always

Judgment necessary if world to be saved. An unjudged world is quite content with & does not want salvation. Amherst President.

A man's attitude toward Jesus is often only the expression of judgment. The insincere, selfish, impure, trivial will reject Jesus. But this is merely = to being judged & being judged before Him.

How to read the imprecatory Psalms.

Desire for natural
revenge
Retribution
[illegible]

Our difficulty with them — Psa. 109:6-19

The solution of the difficulty. cf. Psa. 69:18-28! [illegible] 21 [illegible]

To take them. But this collides with our idea of God. Vengeance.

Evolution   The passion for justice! 37: 9.17   [illegible]!

The [illegible] of them. [illegible] "Thou shalt be [illegible]." [illegible]

But why not read them as referring to our own struggle & to the enemy of our own inner life.

[illegible]. Our beam & his mote. Christ said: Judge not.

" Paul. Rom. II. Thou that judgest [illegible]?

Their denunciation [illegible] us. [illegible]

[illegible]. But [illegible]

as [illegible]. Beware of Pharisaism

But read the Psalms as applied to our [illegible]

Psa. 120. 21, 26, 35, 86 vv 14-17. 5, 7, 10, 11, 17   83

123. The bad feelings in our soul [illegible]!

118. The picture of the inner battle vv 10-13 Psa. 18, 37 f.

71:10-13   79:11, 12   94. 14.23.

But is this allowable? [illegible] Psalms [illegible] of Bible in [illegible]. And the whole N.T. interpretation of prophecy. cf. Irenaeus & Edersheim.

The advantage [illegible] of the [illegible] of the world. [illegible]. It can't be [illegible] a very penetrating [illegible].

The [illegible] Wisdom.

Our [illegible]

[illegible]

The [illegible] Spirit [illegible]. The [illegible]

[illegible] it only [illegible] it aright. [illegible]

N.T. [illegible]

But is this [illegible] to think of [illegible]

[illegible] of God. [illegible]?

The war between flesh & soul. The divided will.
Byron. St Paul. '[illegible] Others [illegible] [illegible] me from rebelling.'
The [illegible] & [illegible]

Life of Charles Kingsley.

Greeting to Prince Consort at the opening of the Great Exhibition in 18 . "Man's reason being created in the image of God, he has to discover the laws by which Almighty God governs his creation; and by making those laws the standard of his action, to conquer nature to his use, himself a divine instrument' .... 'the deep conviction that these blessings can only be realized in proportion to', not as some would have it, the rivalry of selfish competition, - but, 'in proportion to' - not, as some would have it, the rivalry of selfish competition, - but 'in proportion to the help which we are prepared to render to each other; and therefore by peace, love, and ready assistance, not only between individuals, but between all nations of the earth'" I, 241

"Whosoever henceforth, either explicitly or by insinuation, says that I do not hold and believe ex animo, and in the simple and literal sense, all the doctrines of the Catholic & Apostolic Church of England, as embodied in her Liturgy or Articles, shall have no answer from me but Father Valerian's 'Mentiris impudentissime.'" I. 245

"Happy truly is the naturalist. He has no time for melancholy dreams. The earth becomes to him transparent; everywhere he sees significance, harmony, laws, chains of cause & effect endlessly interlinked, which draw him out of the narrow sphere of self... into a pure & wholesome region of joy & wonder." I. 344

"It is my belief that not self-interest but self sacrifice, is the only law upon which human society can be grounded with any hope of prosperity & permanence. That self-interest is a law of nature I know well. That it ought to be the root law of human society I deny, unless society is to sink down again into a Roman Empire and a cage of wild beasts." II 76.

"Miracles in the vulgar acceptation of the term, may have ceased, but only for a time. I cannot but believe that, should there came once more in the Church's history, a 'dignus Deo vindice nodus', we should have miracles once more and find them, not arbitrary infractions, but the highest development of that will of God whose lowest manifestations we call the Laws of Nature, though really they are no Laws of Nature, but merely customs of God: which He can alter as and when He will." II. 97

To Maurice re "Water Babies" - "I have tried, in all sorts of queer ways, to make children and grown folks understand that there is a quite miraculous & divine element underlying all physical nature; and that nobody knows anything, in the sense in which they may know God in Christ, and right and wrong." II. 143.

W. T. Stead on "First Impressions of the Theatre in Rev. of Reviews. July 1904.

"I was born and brought up in a house where life was regarded ever as the vestibule of Eternity, & where everything that tended to waste time, which is life in instalments, was regarded as an evil thing. In nothing is there a greater contrast than between the ordinary conception of time of the man in the street & that which prevails in the Puritan household. To one, time is often a bore, a thing to be killed, & one of the chief arts of life is how to pass it as quickly as possible. To the other, time is the most precious of things, graciously given to man as an immortal trust for all manner of uses, on the right employment of which from day to day, & from hour to hour depends our eternal welfare ... To kill time was to commit suicide by instalments."

Whyte - Life of Stead II. 249

Thackeray - The Four Georges - Geo. III p. 93

"I believe it is by persons believing themselves in the right that nine tenths of the tyranny of this world has been perpetrated. Arguing on that convenient premise, the Dey of Algiers would cut off twenty heads of a morning; Father Dominic would burn a score of Jews in the presence of the most Catholic King, & the Archbishops of Toledo and Salamanca sing Amen. Protestants were roasted, Jesuits hung & quartered at Smithfield, and witches burned at Salem, and all by worthy people, who believed they had the best authority for their actions."

Bowen

"It came into my mind that there was needed such a life of Paul as could not by any means be issued from any printing press. We wanted Paul himself, embodied, breathing, moving and repeating before our eyes described in the N. T. One of us must become Paul himself." Journal Oct. 30, '48

"I want to have Christ walking about the streets of Bombay as He did about those of Jerusalem and living among these people as He did among the Jews. He was emphatically the friend of the people. They were His family, His home... I want to have Jesus the missionary in my minds eye continually. By the grace of God I may at length learn to love. Love overcometh every thing. It will be a blessed day when I feel at home in these streets & can linger in them without any desire save to continue preaching the Word." Journal June 29. '48

"Probably the holiest man in this world is he who retains keenly & abidingly the sense of his liability to sin. I desire to be that man." Journal May 7. '49

"I can never do too much for Him.

that hast done so much for me as to make me a Christian. And I will labor to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful & meek example of my dear Jesus." George Herbert. 1626

Robt. Aikman's story. - Bourn, Ford, Aikman & Weed in latter room. - Bourn "I have at this moment a more vivid sense that Jesus is in this room than I have that either of you three are."

Bowen's Covenant in diary of May 3 1849

I covenant thee, from this hour forward, world without end, whithersoever He goeth, to walk as He also walked.. To be the reproduction of Jesus Christ. To live as though mankind were only to have the knowledge of J.C. through me

2 I covenant to honor the word of God to the highest possible degree. To give each jot & tittle of it regal authority & dignity

I covenant to honor and revere the Holy Spirit in all His glorious fullness. To be the reproduction of the H. S.

I covenant to abhor and make war upon the pride of man & lay all his glory in the dust... I will make him loathe his own pride more than the flames of hell.

6 I covenant to be poor in spirit as Christ was, carefully treasuring up the great truth of my own nothingness, & that I only live as God liveth in me.

I will hate and detest the honor which comes from men, feeling that no man can honor me without robbing God... I cannot receive the honor of men without receiving their sin.

I covenant to receive and welcome the persecution and contempt of man and all sufferings whatsoever that it may please God to lay upon me. To bear about in my body the dying of the Lord Jesus, that is, to take up my cross daily & follow Him... I covenant to be happy in God

9 I covenant to show the world a mountain with unbending rigidness the very terms of discipleship laid down by Christ... Except a man forsake all that he hath.

Above all things I covenant to labor with my heart, soul, mind & strength to redeem the Church from all iniquity... To tolerate no sin... To look upon every church member, high or low,.. rich or poor, as a Peter, Paul, John: and labor with them, love them, sweat & agonize for them, suffer & die for them, as Christ did for these. This is the special mission on which Christ sent me into the world

To have no personal friendships, no privacy, no time of my own..

I have made this Covenant with Thee by Sacrifice, i.e. by the sacrifice of Thy Son whose blood is the blood of the Covenant. Oh my God, if Thou hast taught me to desire the whole earth be filled with the Kn. of Thy glory, haste haste, haste Thee to help me we possibly could, when speaking of them, we should think little of them ourselves and the affliction would really, in a great measure, vanish away." p. 100

Feb. 16. 25. A virtue which I need in a higher degree, to give a beauty & lustre to my behavior is gentleness. If I had more of an air of gentleness I should be much mended.

Jan. 23. I think Christ has recommended rising early in the morning by his rising from the grave very early.

A part of the time his sister Jerusha was delirious before she died. The biog. says "When her mind wandered it seemed to wander heavenward."

A Revival of Religion is nothing but the immediate result of an uncommon attention on the part of a church & congregation, to the truth of God... The only effectual way to put a stop to such a work of grace is therefore to divert the attention of Chns. & sinners from those truths p. 126.

Such meetings (by women only) on the part of females only, for prayer & religious conversation have at times been objected to, as both in their nature & results inconsistent with the true delicacy of the sex. (Edwards & his wife approved the

Re hypochondriacs & temptations to worldly lusts - but they not equally good -
"I should by no means advise such to resist the devil by entering the lists with him & engaging in a violent struggle with the grand adversary; but rather by diverting the mind from his frightful suggestions, by going on stedfastly and diligently in the ordinary course of duty, without allowing themselves time and leisure to attend to his sophistry, and by committing themselves into God in prayer. That is the best way of resisting the devil, which crosses his design most; and he more effectually disappoints him in such cases, who treats him with neglect, than he who engages in a direct conflict, and tries his strength & skill with him in a violent dispute or combat."
Letter to Mr. Gillespie in Scotland, p. 236

Re a call to Scotland after Northampton trouble
"As to my subscribing to the substance of the Westminster Confession, there would be no difficulty; & as to the Presbyterian Government, I have long been perfectly out of conceit of our unsettled, independent, confused way of church government in this land: and the Presbyterian way has ever appeared to me most agreeable to the word of God, & the reason & nature of things.

though I cannot say that I think that the Presb. govmt. of the Church of Scotland is so perfect that it cannot, in some respects, be amended." p. 412.

When his old father lay dying — no it was Jonathan Ramsay — when the people standing by his bed thought he was gone & spoke of the loss to the college & religion, he heard & spoke his last words "Trust in God & ye need not fear."

Carey's Short-8th Ingeneration

Rauschning. Revolution of Nihilism. Longmans
~~Cartwright's Autobiography~~
Van Paassen The Days of our Years
Micklem The Crisis & the Chn.
~~Bowman A Sacramental Universe~~
Tarbell. All in the Day's Work
~~Mann. [illegible] Columbia Press~~
Dobyns The Amazing Story of Repeal. Willett
~~Shotwell What Germany Forgot~~
Adams Democracy
Rowland E Robinson – Uncle Lisha's Shop
Danvis Folks, A Danvis Pioneer, "Out of Bondage"
Moncure Conway Autobiog. H.M. Co
~~Radcliffe. The Brontës [illegible] of Christmas Cabinet [illegible]~~
Clarissa Harlowe. Dora Greenwell
Jane Stoddart – "A Psalm a Day"
Erskine – "The Freedom of [illegible]."
~~[illegible] Van Dyke. This Life [illegible]~~
~~Longmans Green & Co~~
Asking them Questions. 2 Series Oxford Univ. Press

~~[illegible] Craig. Beauty of Flight. [illegible]~~

● Chase 'A Friendly Fellowship'. Macmillan

● ~~E. E. Hale. A New England Boyhood~~

Scott on "Revolution."

~~Brooks. New England Indian Summer~~

~~[illegible]. Collection of [illegible] Letters~~

Robinson. Suffering Human & Divine

Ritson. The World is My Parish

Meine. The Gaucho.

● Doran Barrattes among the Potteries

Goodspeed A Yankee Bookseller

Davey [illegible] Jersey Nature.

Kraemer. Chr. Message in a Non Chr. World

Dunatriella Vova

Walton The Native Past of Japan. Dutton

● Lund. Christus Victor Macmillan

● Hodgson 2d Amer Conf. V. 1 "

Horton. Contemp. Continental Theol. Harper

Nygren. Agape & Eros. Macmillan

~~Country Lawyer~~

Barth's Gifford Lectures
~~Jane Stoddard Fred Lewis Dowdy~~
~~Bennet.~~
~~Bowman "A Sacrament of Unions"~~
Jacks Confessions of Octogenarian
Life of John Bright.
Hatcher "Patterns of Wolfpen"
Björn. "The Disciple"
Aulen "Christus Victor"
Vrazens Lyons "Salt to the Fells"
~~Brooks The Life of Jesus~~
Rainy. A.B. Davidson. Robertson Smith
Jas. Denney
~~Raft Remaking of Jesus~~
~~Wesley Romance~~
Innis " "
100 Best Prayers C Lewis Hunt
100 2d Best Poems Sutton

~~[illegible] [illegible]. East [illegible]~~

Clark Enduring Poems for Daily Read 2^{50}

Sun Dial Press. Ny

" Poems for Life } Willett Clark & Co.

" 1000 Quotable Poems } 37 W. Van Buren Chicago

Turner. The American Frontier

R. S. Baker, Native American

~~Piper God in History~~

The Round Table

Scotch Ch. Bk of Common Order } Oxford Press [illegible] 75 ea

Prayers for the Chr. Year }

Rufus Jones A Small Town Boy. Macmillan

Walkers Comprehensive Concordance

Macmillan Co. $2

David Livingstone. Personal journals —

Calvin's Institutes

Oxford Conf. – The Kdom God & History

The Chr. Doctrine of God

Armington The Secret of Fortitude, Longmans .90

Barth's Gifford Lectures
~~Jane Stoddart Great Lives Divinely~~
~~Planned.~~
~~Bowman "A Sacrament for Women"~~
Locke's Confessions of Augustinian
Life of John Bright.
Hatcher "Patterns of Worship"
Glover "The Disciple"
Aulen "Christus Victor"
Margaret Lyons "Salute to the Hills"
~~Brooks The Influence of Jesus~~
Rainy. A.B. Davidson. Robertson Smith
Jas. Denney
~~Boyd. Humanity of Jesus~~
~~Wesley Ramsay~~
Innes " "
100 Best Prayers C Leslie Hunt
100 2d Best Poems Sutton

Biog. Addresses

Bowen
Verbeck
Simpstone
K. Falconer
Drumbell
Dean Chestnut
Ewing
Wedd
Patterson
Tyson
Chrissie Gordon

Christmas 1947

CHINA COLLEGES
150 FIFTH AVENUE
NEW YORK 11, N. Y

Books for Christmas
1947

Spring - Rice
W.E. Chandler -
Speaking for Myself - White
The Pond World.
~~Frank Chapman~~
Dodd's Diary
David Grayson
Story of Texas
Tales of Turner
Garcia
A Lawyer tells the Truth
Working Horsemanship
Drinkwater. Robinson's story.
Brandy for Heroes
Notes of a Vagabond
Heroes of Connecticut.
Roget's Thesaurus
Cobb's Cavalcade
Great Ghost Stories
Kentucky

Vandyke. Camp Fires
Dog Stories
Jack London
Grant Smith
Saints Strangers
Inside Out - Bates
Some Eastern Fishing
Glacial Connecticut
Courses to Jesus
Wonders not solved.
Below the Jaws
A Thrush in Richmond Park. Hudson
Animal Life, Geology
Eastern Land birds
Center Harbor
Cape Cod Recipes
4 Dog books
Nature in Downland Hudson

Ella & Dan	21	
Howard	22	✓
Petey.	23	✓
Daisy.	24	✓
Helen J.	25	✓
Hutchins	26	✓
Pridan	27	
Mrs. Bidwell	28	✓
J.A.P.S	29	✓
Ned	30	✓
Lucy	31	✓
J G Buchanan	32	✓
Lesters	33	✓
Jenks.	34 –	M.
Furman	35	✓
Clair	36	M
Tony	37	M
Jim & Caroline	38	✓
Jean	39	✓
Jim Coleman	40	
McKim Lovett	41	✓
ALP	42	✓
Sidney	43 M	✓

1946

E.B.S.	1		✓
Mamie	2		✓
Augusta	3		✓
Patty & Bob	4		✓✓
Children	5	M	✓
Billy & Betty	6		✓
Berry	7		✓
Elliott	8		
Holly	9		✓
Cy	10		✓
Eleanor	11		✓
Margot	12		✓
Kay & Charlie	13		✓
Charles	14		✓
Chick	15		✓
Aunt Clara	16		✓
L.P.S.	17	M	✓
Peggy Shrafe	18	M	✓
Ann	19		✓
Murafe	20		✓

1946

T5

2 ~~[illegible] Folk of America 31, 20~~

X Jones of Scotland Yard

Margaret Fuller 1

~~Early Am. Shops~~

~~The Life of the Mind 3~~ v

Ayer – School of Prayer

Wm. Chandler ~~25~~

~~Lafcadio Hearn 2~~ v

Case Work in Preaching

The Clash

Sun Yat Sen

Conversos to Jews

Murders not Solved 26

Garvie – The Chr. Faith

A Lawyer Tells the Truth

Brandy for Heroes ~~27~~

~~I was made a Minister~~ ~~25~~ 29

Belloc – The Jews

~~[illegible] 47~~ v

Lincoln – Barton 1

Christmas '46

~~Weo Stay, Born a Down~~	~~9~~	
~~Famous Sheriffs~~	~~21~~	✓
~~The Moonstone~~	~~12~~	
Colonial Connecticut	12	
~~Sixty Odd~~	~~24.~~	
Inside Out		
~~Fashions were like this~~		
~~Better Homes Recipe~~	~~6~~	
~~Dearest Letters~~	~~13~~	✓
~~India~~	~~16~~	
~~Jim Jeffs, Fiddler~~	~~38~~	✓
~~McGuffey, 1st Reader~~	~~7~~	✓
Southern Sketches		
Rogets Thesaurus	1	
~~John L. Edwards~~	~~23~~ ~~14~~	✓
~~The Crusaders~~	~~19~~	✓
~~The Big Bosses~~	~~13.~~	✓
~~The Haunted Omnibus~~		
~~The Day of the Confederacy~~	~~17~~	✓
~~From W. B. to Sierras~~	~~25~~	✓

1946

T5

2 ~~Young Folk of America 31. 20~~

X Jones of Scotland Yard

Margaret Fuller 1

~~Early Am. Shops~~

~~The Life of the Mind 3~~ V

Wyon – School of Prayer

Wm E. Chandler ~~25~~

~~Lafcadio Hearn 2~~ V

Case Work in Preaching

The Clash

Lin Tai Yu

Careers of Jesus

Murders not Solved 26

Garcia – The Clin. Dark

A Lawyer Tells the Truth

Brandy for Heroes ~~27~~

~~I was made a Minister 25~~ 29

Belloc – The Jews

~~Elder #1~~ V

Lincoln – Barton 1

1946

~~The Prophet Toronto 21~~ ✓
~~Rocky Mt. Politics 15 33~~ ✓
~~Esther 6~~ ✓
Notes of a Vagabond
Robinson of England
~~So. West Saga 6~~ ✓
Skin a Stag ~~31~~ 21. ✓
Ezra Tracy ~~35~~, ~~41~~
Jones on our Human Problems
~~Justin Holmes 32~~ ✓
Present Drouth
~~Undertow of Texas 30~~ ✓
~~Pioneer Days 18~~ ✓
~~American History 11~~ ✓
~~Greenlets T. Sumner Stephens 4~~ ✓
~~Bridge of the Coast 10~~ ✓
Handwright Creator ~~16~~
Spring Rice
~~[illegible] 28~~ ✓
~~Haven for Lost God Rhodes 35~~ ✓

~~Boston Kitchen~~		
Cravats		
Elec. torches	22, 23	✓
~~Scout Knife~~	20	✓

Mr. John C. vo

Sharon

Sermons '40-'41

Judges V.16. Great Searchings of heart
I K. XVII.1 As the Lord God of Israel liveth
Ps. XLII.6 Discouragement.
Ps. CVII.7 He led them by the right way
Ps. CXLVI.10 The Problem of Guidance
II Chron. XX.15. The Battle is not yours
Ecc. III.8 There is a time to love
Ecc. III.8 There is a time to hate
Is. V.20 Conscience. – Objectors
Dan. X, 18f. The Ministry of Human Intercourse

Matt. XXII.29. Ye do err because
Matt. XI.1 John the Baptist
Matt. XVI.15 The Other Two Beatitudes
Matt. XXIII.37 God Seeking Men
Matt. XXVIII.20 The Eternal Presence

Mark V.9 We are Legion
" V.37 The Inner Circle
" VII.24 He Could not be hid.

Mark X, 17-22 Simplicity & Complexity.
Luke Prayer.
Luke III. The Word of God came to John
" XXII, 12 The Upper Room
John I. 6 A Man Sent from God!
" I. 32 f. The Holy Spirit in John's Gospel
" XII, 5, 6 Judas
" XIII, 13 Master and Lord
" XIII, 33 The New Commandment
" XIV, 3 The Second Coming ✓
" XVI, 2 Because they have not known
" XX, 16 Jesus Christ – our Master
" XXI. Some Lessons
Acts I. 8. Where is the Power
" IV 12 No other name
" XX, 17 – Compromise
" XVII. Mars Hill.
Jn. V. 39 J.C. Central Theme of Bible Study

Rom I.1 Christ's Mastery of Paul.
" XII.12 Hope
" XV.13 Joy
I Cor. I.28. The things that are not.
Rom XVI.5 The Church in the House.
I Cor. II.2. The Place of Christ in Life
II Cor. III.5 The Sufficiency of God.
II Cor. IV.6. The Face of Christ
II Cor XII.2. A Man in Christ
Eph. II.14 Unity.
Phil. I.6. How maintain a Vital Life
Gal V.25 The Holy Spirit
Phil. III.8-10 That I may Win Christ
" 12-14 I count not - to have apprehended
II Thess II.7 The Mystery of Iniquity
II Tim. IV.7 The Good Fight of Life

Heb II.3 Two Ways of Approaching Christ
XI.27 He endured as seeing

Jas. I. 2 The Perils of the Chn. Life
I P. II. 21 Leaving us an Example.
I P. III. 11-25 Above Fear Freedom & Peace.
II P. I. 12 To-day's Gospel.
James — The Epistle
I Jn. IV. 3 Annulling Jesus

George Borrow
Jesus and His Bible
Jesus and His Father. Mark I
Jesus and Prayer. Luke
The Moslem and his Bible.
The Immediate Task of the Church
The Present Status & Outlook of the Church

What is Christianity
Elements of Wonder in Christ
L. IX. 38 The King Growth
The Church as a Fellowship
Chrty. as Adventure

I Kings XIII. The Man of God from Judah
Isa. XXX, 21 Backward to Go Forward
Acts IX, 26 A Safe but Unpopular Friend
Rom. XV, 13 Joy
Christy. & World Trends
Weaknesses in Christy.
Christ & the Problems of Today
The Business of the Church
Some Essentials of Evangelism
Ignatius. Types of Preaching.

What Christ does for me - Brooks.
The Present Issue. Stalker.
The Consciousness of Christ
Wanted - Followers not Leaders

The Seminar Plan
What Christ is to us. Brooks. RES.
What can we Preach Today.
Jesus and His Bible
The Minister and Bible
The Bible and the National Life
Preaching and Preacher
The Function of Preacher in War-time
What can the Ch. do to make world better
The Present World Task of the Church
How Can the Better World be Brought in?
The Immediate Task of the Church
Caleb. Gideon Elijah
The Battle is not Yours but Gods.
Psalm XI. 3.
Judge What is Right.
Psa. XXXIV. 5. Radiant
Psa. XLII. 6. Discouragement.
Psa. CXLIII. 10. Guidance
Isa. V. 20 Conscience

Daniel I. 3.4.8
Christ's Call. Matt IX. 9.
John the Baptist Matt. XI. 11
The Two Other Beatitudes. Matt XVI. 15-18
Ye do err - because Matt. XXII. 29
God seeking man Matt XXII. 37
When Saw We Thee Matt. XXV.
The Eternal Presence. Matt. XXVIII. 20
The Inner Circle Mark V. 37
Come ye apart. Mark VI. 31
He Could not be Hid. Mark VII. 24
Simplicity & Complexity. Mark X, 17-22
Possibility. Mark X. 38
The Calls of Jesus. Mark X. 49
Luke III. 1-3. The Word of God to John
Luke XVIII. 1 Men ought to Pray
Jesus as a Man of Prayer
The Upper Room. Luke XXII. 12

Rom. I. 4 Christ's Deity.
" XII.12 Hope
" I.1. Christ's Mastery of Paul.
" IX.17 Every Man's Life a Plan
" XII.11 Fervent in Spirit
" XVI.5 The Church in the House
I Cor. I. 28 The things that are not.
" IV, 2 Faithfulness
" XI, 1 Not leaders but followers
" XI. 3 The head of Every Man
" XVI. 9 Many Adversaries.
II Cor III. 18 How become a better man
" IV. 6. Gospel of the Face
" IV. 7 In Earthen Vessels.
" V, 20 Ambassadors
" VI. 13 Be ye Enlarged.
" XI, 4 Paul's Challenge.
" XIII, 10 Building
Eph II, 14 Unity
Phil I. 6. How maintain a full life.

Phil. IV. 8 Think on these things.
I Thess IV. 11 Study to be Quiet.
John I. 6. A man Sent.
" I. 33 The Holy Spirit in John
" I. 42 Thou art – thou shalt be
" I. 41-45 Jesus the Moulder of life.
" III. 3. 9 Can Man be Made Over Again
" V. 39 J. C. the Central Theme of Bible Study
" VII. 27 How think of God?
" VII. 28f The Consciousness of Christ.
" IX. 3 Neither did this man sin
" XIII 33 That ye love one another
" XIV. 3 The Second Coming.
" XVI, 2 Fatherhood
" XX, 16 Christ as Master
" XXI. Epilogue – Lakeside
I Jno. IV. 3 Annulling Jesus
Acts I. 8 The Power
" IV. 12 No Other Name
" XVII – Mars Hill

Heb. II.3 Two Ways To Approach Chrty

" XI.27 Endured as Seeing

II Peter I.12 Today's Gospel.

Heb. III.1 Consider Jesus

" XIII.18 How deal with Temptation

Jas. I.2.3 Value of Hardness

" Temptation

" Perils of Chn. Ministry

I Peter III.15 Christian Rationalism

II " III.13 A New Earth

Used.

- Dallas
  - Perils of the Ministry
  - What is Christianity.
  - Discouragement
  - Christ's Mastery of Paul
  - The Eternal Presence
- Guthrie
  - Weaknesses of the Church
  - Two Ways of Approach
  - The Minister and his Bible
- Albuquerque
  - Jesus and God
  - Jesus and His Bible
  - Jesus and Prayer
- Bisbee
  - Consider Jesus
  - Where is the Power
  - The Church in the House
  - J.C. as Master

Leroy
Wars Still
God Seeking Man
Joy
Tenn. – Natural Bridge
The Battle not yours but God's
The Business of the Church
How to become a better man
Gettysburg.
The Consciousness of Christ
Wanted – not Leaders
A New Heaven & Earth.
Salt Lake City
The Present Task of the Chr. Church
Preaching needed today
When saw we Thee? Consider Jc.
Boise
Perils of Ministry
Faithfulness
The Minister his Bible. God's Character

Spokane
  Preaching - Reality. Vox
  What can we preach today?
  Phil. I. 6
Helena
  The Eternal Presence
  The Business of the Ch. (Spokane talk)
  Perils
  Consider J.C.
Kearney
  A New Earth
  Treasure in Earthen Vessels
  The Best of Every Man
Colorado Springs
  The Consciousness of Christ
  The Church as Fellowship
  The Eternal Presence.

Used in Chattanooga

What is Chrty

Is Chrty. gaining or losing

Can Men be Made Over

Backward to go Forward

The Call of Christ

Consider Jesus

The Upper Room

Rom. 2.4

The Business of the Church

Preaching Needed Today

The Ch. in the House

Psa. XI. 3

Hastings, Neb

Psa. XI. 3 Backward. Family Circle

Joy. Ever Searching

Cedar Rapids

Psalms

Phil 2.5

Business of Church

Colorado Spgs.
  The Business of the Ch.
  Phil. 1.6

Bisbee
  Consider JC
  Where is the Power
  The Ch. in the House
  JC as Master
Albuquerque
  Jesus God
  Jesus & his Bible
  Jesus & Prayer
Pikeville, Ky.
  John XXI
  What can Church do for a Better World
  The Minister & his Bible

Used.

Missouri	
Perils	Webster Groves
Benson & Brooks	"
Psa. XI. 3.	"
Jesus, God, Bible, Prayer	Chillicothe
Mars Hill. Fellowship.	Springfield.
Ohio.	
Bowman St.	Zanesville
Eternal Presence	"
Ye do err	"
Disappointment	"
Our Evang. Task	"
A Man Sent from God	"
Phil. I. 6	Wellington
[illegible]	"
What Christ's Death Means	"
What is Christy	Le Roy
Looking Back & Forward	"
Ye do err	"
What is Christy	"
Phil I. 6	"

The Unwritten Bible	Cadiz
Types of Preaching	"
World Friends	Granville
Inner Circle	"
Fellowship	"
The Unwritten Bible	Canton
Bowen	"
Hope	"
Pearls	Findlay
When Saw we Thee	"
J.C. as Master	"
Kentucky	
When Saw we Thee?	Bowling Green
What is Christ	"
J.C. as Master	"
Nebraska	
Backward to go Forward	Hastings
Great Searchings of Heart	"
Inner Circle	"

Canton
The Minister & his Bible
Sorrow
Hope
St. Louis Presb.
John XVI. 2 Perils of Ministry
Discouragement Benson Brooks
The Man in [illegible] [illegible]. Psa XI. 3
Carthage Mo
The Consciousness of Christ
The Eternal Presence
Unity
Marshall
Perils
Fellowship
A Man Sent from God. A New Earth
Wilmington O
What Can we Preach today
Christ's Mastery of Pain
Think on These Things

Schwenksville
Perils of the Ministry
Hope
The Gospel for Today
Carlisle Presb
Perils of Union.
Discouragement
Paul's Acceptance of Christ's Destiny
Scranton
Going back to A.D.
Business of the Church
Direction of Worship. Four types
Present day Trends
Chattanooga
Jesus' death. German Plan
What can we Preach today
The Minister & his Bible
I Count the weak things
The Eternal Presence

Chestnut Level
  Jesus - the Supreme Person Phil I. 6
  The Inspiration of the Bible
  I Cor I. The Weak Things
Spencer Indiana
  Sermons. Insp. of Bible. Eternal Presence
San Francisco
  Listening to N.D.
  Christ as Educator
  Life of Jesus
  Mark I. 1.
  What is Christ.
  Psa. xi. 3.
Auburn Ny
  Perils of Generosity
  The Eternal Presence

Spokane
  Preaching. Reality Text
  What can we Preach Today
  Phil. I. 6.   Business of Church
Visalia
  Man's Chief
  John XVI. 2
  What can we Preach Today
Saratoga
  Fellowship
  Effects of Preaching
  Man of God from Judah.
Seattle
  Essentials of Evangelism   Bus. of Church
  Simplicity · Complexity
  What Christ Does for Us.
Portland
  A Man Sent from God
  Ye do Err
  Prayer

San Fran.
Receiving the H.S.
Chrty as Adventure.
The Good News. Mark I. 1
The Inf. of Jesus
What is Chrty.
Psa. XI. 3.

Seminars '42–43

Gen. I.1 In the Beginning God.
I.26 Let us make man in our image
XXVIII.17 Living to God in small things
Deut. XXXIII.16 The Good Cheer of God's Will
II Chron. XX.15 The battle not yours
Judges VI.14–16 Gideon
I K. XVII.1 Elijah CXI.3 Foundations
Psalm XLII.6 Discouragement
Psalm CXLIV.10 The Problem of Guidance
Ezek. I.9.12 They turned not
Dan. I.3.4. Daniel
Dan. X.18,19 Ministry of human intercourse
Psa. XXXIV.5 They looked & were radiant

Matt. The Divine Uniqueness of Christ
" XI.11 John the Baptist
" XVI.15–18 The true leadership
" XVIII.1–5 Except ye turn – Bandarkan
" XIX.27 What Christ can be & do for me
" XXVIII. The Mind & Companionship of Christ
The Eternal Presence

Mark – The Good News.
" V.9 My name is Legion
" IV.37 Peace be still
" VII.24 He could not be hid.
" X.38 Possibility
Luke II.49 The Calling of duty
" III.1 The Word of God came to John
" XII.42 I came to cast fire
Jesus as a Man of Prayer
XXII.27 As he that serveth.
John I.42 Thou art – thou shalt be.
" III.3 Can Man be made over again
" V.39 J.C. the Central theme of Bible study
The right judgment & will
" VIII.28 The Consciousness of Christ
" X.13 The hireling fleeth
" XII.5,6 Judas
" XIII.13 I am your Lord & Master
" XIII.33. The New Commandment
" XIV.3 The Second Coming. Cairns

John XIV.21 The manifested Christ
" XIV,21. On not being afraid
" XV.5 Without me ye can do nothing
" XV.15 Not servants but friends.
" XVI.2.3 Because –
" XVI.33 Tribulation
" XVII.4 I have finished
" XVII.5 I have glorified
" XVII.11.16 In the world – not of it
" XIX.15 Away with Him.
" XX.27 Be believing
" XXI. Some lessons
" XX.24 Thomas. Appeal to the [illegible] of test
I John V.4 This is the victory
Rev. XI.1 The measure of worshippers
Acts I.8 The power
" XVII.21f Mars Hill
" XXI.17-36 Compromise

I Peter II.21 Christ the Standard
" II.11-25 How find freedom & peace
" III.15 Chr. Rationalism.
New heaven & new Earth

George Borrow
Baltimore Pres. Conf
The immediate task of the Church
What can the Church do toward a better world
The duty of the Church in the world.
Jesus and His Bible
The minister and his Bible
What can we preach today?

Isa. IX.6 Elements of wonder in Jesus
What is Christianity
Fellowship
The meaning of Christ
The relevance of Christ

Greatness

Gal. II.20 Christ with-in-for us
V.25 The Holy Spirit
Eph. II.14 Unity
" IV.25 Members one of another
Phil. I.6
" III.8-10 That I may win Christ
" III.12-14 I count not myself to have
" IV.8 Think on these things
" IV.13 What help from Christ
" IV.19 I need thee every hour.
II Thess. II.7 The mystery of iniquity
II Tim. I.7 Fear
" IV.7 The real fight of life
Heb. II, 3 Two ways to approach Christianity
" III.1 Consider Jesus
" X.7 Rule of a royal life.
" XI,27 He endured as seeing
Jas. I.2 Perils
" I.2,3 Value of Hardness
I Peter II.21 Leaving us an example

What is the Church's business

Essentials of evangelism

Ignatius and our needs

Matt. XXIII.37 God seeking man
Jno. XII.5,6 Judas
II P. I.12 Today's Gospel

Christ & the Problems of Today
The Meaning of Christ
The Relevance of Christ
The Chtn. Adventure Mt. 5,17
What is the Ch. & its Business
The Preaching Needed Today
The Bible in our Life
The Inner Circle. Mark V.37
Forgiveness. Luke xxiii.34
Fishers of Men Mark I.17
How maintain a full life. Act I.6
The Present issue - Two views of life
The Battle is not Yours

Series

1. Faith. Hope. Love. Prayer. Duty. Joy
2. Paul. Caleb. Elijah. Gideon. Lois. Aquila. Judas
3. The days of the last week. Mar XIV.27
4. Paul - Some Words of his.
5. The Four Gospels
6. Friends & Enemies of Paul.
7. Good News of the Son of God. Mark I.1
8. What Christ means to me
9. Prayer in the N.T.
10. Thinking. Serving. Loving. Praying. Yielding. Watching. Hoping. Believing. Abiding. Doing. Beginning
11. Incarnation. Death. Risen. Ascension. Advent
12. Rom XII. Fervent. Hope. Tribulation. Steadfast

HAROLD B. BELCHER, Treas

THE AMERICAN

14 BEA

Coggan - School of Prayer
Cecil Spring Rice 1
Wm. E. Chandler
Lafcadio Hearn
Mississippi Lawyers 33 ✓
Case Work in Preaching
The Clash
Lu Dai-fu
Cousins do Jaws
"General Manpower 44 ✓
Murder was Solved
Garvie. The Chr. Faith.
Calbot. Chr. Sect
J. Mackenzie
White - Masks in a Pageant 14 ✓
Have You Lost God
Yankee from Olympus 7 ✓
The Revolt of God
A Lawyer tells the Truth
Jesus - The Gospel of Love 20 ✓

Holmes - Papers 18
Brandy for Heroes
Democracy in the Making 15 ✓
I was made a Minister - Stephens
Belloc - the Jews
Albion
Herndon's Life of Lincoln
Jas. Madison 32 ✓
Sixty Odd - Sessions 9 ✓
High Country Montgomery 19 ✓
Without Fame Eisenschiml 10 ✓
After Death - What Stagg
American History Stephenson 9 ✓
Stranger & Man Hubberg 19 ✓
Lincoln - Barton 1
Jefferson - Thomas 18 ✓
Cornish Tales - Lee
Beginning of a Mortal - Butler 29 ✓
Life in Pictures 35 ✓
The Cowardly Lovers Sheehan

Robinson of England (2) ~~44~~
Trevelyan – The Eng. Rev. Bede Coleman ✓
Pelagian ~~134~~ 39 ✓
Assam
3 Do. Mountain bags ~~40~~. 36 ✓ 43 ✓
The New Evangelism – Matt. 34 ✓
5 Thanksgiving 20. 29
Jean Vianney 27 ✓ 28 ✓
The Mind of the Maker 24 ✓
Washing for Dressing on 6 ✓
Meditations for Sick 31 ✓
The Church & Missions 42 ✓
Crucifix 25 ✓
Celebrating Union 38 ✓

The Peoples Forests 37
25 Years a Game Warden 3
Paddle Wheels & Pistols 32 B Column ✓
How to See Beasts ~~14~~ 16 ✓
A Guide to the Trees ~~27~~ 1 ✓
Rocky Mt. Politics
Pioneer Days. Hyde 11
Prospecting in Grand Canon 3 ✓
Wire Sending in the Morning 12
Carroll - the Russian Journal 1 ✓
America Now 2 ✓
Ed. Wilson - Nature Lover 13 ✓
Exlen
W. H. Hudson 1 ✓
~~How to see Beasts by [illegible]~~
Notes of a Vagabond
Garrett Smith 24
The Horse of Texas 1
[illegible] Rowan 11 ✓
G. B. & God's Count 39 44 ✓

1945

Redo Livings	Big Prayer	✓
Aunt Clara	$100 + Stockings	✓
Martha	Box of fruits candied.	O
W.P.S.	Candy	✓
Mrs Jennings	God is not dead	✓
J.D.P.S.	Sullivan "Under Orders"	✓
Townsend	Paper cutter	✓
J.S.B.	Jesus & Prayer	O
Marshall	Cake & Box	
Alice	Candy	✓
Patty	Boy in the 60's	✓
Peggy.	Scarf & Comb.	✓
M.H.S.	The Following of Christ	✓
Miss Lovett	Stories to Indian	✓
Cy.	The Great Dean	✓
Virg.	Sweater	✓
Maxine	Lincoln	✓
Augusta	Sugar	✓
Inman	Robt S. G. Books of cats	✓
J.S.B.	Historical Atlas	✓

Patty	Story of the Parsons	✓
"	Beautiful Britain	✓
Del.	Calendar	
Holly ✓	Scotsman Calendar	✓
Margot	Engagement "	✓
Ernie	[illegible]	✓
Leslie	Present	✓
Aunt Ella	[illegible] by Ath. Club.	✓

1945

E.B.S.	1			o
Marnie	2			o
Betty-Betty	3			✓
Berry	4	2.50	✓	M
R.L.S. II	5	2.50	✓	
Augusta	6			✓
Patty-Bob	7	✓		✓
J.B. & Viona	8	✓		✓
Holly	9			o
Cy	10			o
Eleanor	11			o
Margaret.	12			o
Aunt Clara	13			✓
Kay & Charlie	14			✓
Ch. & Barbara	15			✓
Charles Jr.	16			✓
Jim & Caroline	17			✓
Ned	18			✓
Lucy.	19			✓

J.W.P.S 20 ✓

Alice 21 M

Jony 22 M

Jenkins. 25. 23 M

Daisy 24 ✓

Miss Jennings 25 ✓

Miss McEn. 26

Mrs. Bickar 27 ✓

Misses Pinder 28 ✓

Hutchins. 29 ✓

Sibreys. 15 30 ✓

Milne. 31 ✓

Lestra. 32 ✓

J.G. Buchanan 33 ✓

Oda 34. ✓

Joan 35 ✓

M.P.B 10 36 ✓

Ella 14 37 ✓

Biggs 39 ✓

Peggy M 39 10. ✓

Aven M 40 2.50 ✓

Marg M 41 2.50 ✓

Darrah 42 ✓

Karen 43. ✓

Ferrers 44 ✓

Miss Lovett

Postage
Will be Paid
by
Addressee

BUSINESS REPLY

FIRST CLASS PERMIT NO. 7, SEC. 510 P.L.& R.

JAMES GOULD, T

Phil

Christmas
1944

~~Benton: Children of Light 30~~

Vermont

~~Chris & Nora Barnard 27~~

Ordeal by Life ~~29~~

Assignment Down East. ~~8~~

Hughes. I once had a miracle by

~~Lailey of Royal Greenfields 15 30~~

~~Jones: Another Part of Living. 31 30 15~~

What does Franklin Want.

King Kumtsa.

God is my Pilot

Danny	48 T 819 M	1.95
Howard	"	"
Gwen		
Sheafe Jr.	Brooks	1.
Charles III	Cranberry	
Beryl.	Peggy	1.98

Xmas 1944

E.B.S.		1	
Billy & Betty	✓	2	Cash ✓ 20
Marnie.		3	
Pat & Bob	✓	4	Cash ✓ 25 ✓
Joan, Don, Fiona	✓	5	Cash ✓
Clara	✓	6	
Kay & Charlie	✓	7	Cash 10 ✓
Chas. & Barbara	✓	8	
"Chick"		9	~~Cash~~ ✓
W.P.S.	✓	10	Cash 10 ✓
Peggy & Hans	✓	11	Cash 20 ✓
Ella & Hans	✓	12	Cash 20 ✓
Ned	✓	13	
Lucy	✓	14	
J.W.P.S.	✓	15	
Augusta.	✓	16	
Holly		17	
Caroline		18	
Eleanor		19	
Margot		20	

Miss McMillan	✓	21	
Bill Jenkins &c		22	Cash
Marshalls.		23	Cash
Alice & John.		24	Cash
Susan Pinder	✓	25	
Mrs. Bidwell.	✓	26	
Silvey's	✓	27	Cash $10 ✓
J. R. M.		28	
D. G. P.		29	
K. G. Buchanan.	✓	30	
Jim & Caroline	✓	31	
Jim & Vera.	✓	32	
Daisy	✓	33	
Miss Jennings	✓	34	
Lestons	✓	35	
James		36	
Norman.	✓	37	
Stratfords	✓	38	
Sara P. Coate	✓	39	

Miss Lovett	40	✓
Mrs. Wilson	41	✓
Tom & Fran	~~38~~ 42	✓

1944

M.P.S.	candy	
Mig	Bath gown.	✓
Miss Lovett	Bureau scarf - Smith	✓
Daisy	Book. Old Mfd. pictures to Pyle.	
J.M.P.S.	Yankee from Olympus -	✓
Lucy	Basket of foods	✓
Aunt Clara	Sweater	
Peggy	Diary, Shop J. Card	
Ella	Cones " "	
Mrs. Dorothy.	Maple Sugar	
Sharp.	Cashew nuts	
E.B.S.	Books	✓
Inman	L.G. Skating for School	✓
Cy	Santa Teresa	✓
Marine	"Many a Watchful Night"	✓
Weston Press	Key case	
Jenks	Coke. Candy	
Buchanan	Stimson	✓
Alice	Candy	
Betty	Plum jam	

Augusta, Brevit

Montreat bags	11, 12
Yankee from Olympus	
The Revolt vs. God	
The Unexpected Years	3
5 Minutes a Day.	39 ~~24~~, ~~28~~ 42
A Lawyer Tells the Truth	
Trader's Dream. E.F. Co	32
East Again - Harris	
Georgian Adventure - Jerrold	17
A Village Year - Sac Prairie	
Jesus & the Gospel of Love - Raven	1
Spirit of World Politics. Hocking	1
Ancient Irish Tales	20
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Herndon's Life of Lincoln	
Visit to Midlands. by towne	17
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~~Essential Chr. Origins~~	15
W C Brownell	3

Democracy in the Making - Jackson	
~~My Father's House - [illegible]~~	6
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Kramer - From [illegible] to Happiness	
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~~[illegible] Spirit of Am. Literature~~	2
Cyclopedia of American Birds	1
25 Detective Stories - Queen	10

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Case Work in Preaching - Rhoades	
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The Cross — Andrews
Re-thinking Missions
Molly's Baby - Stephens 20
Case Work in Preaching - Rhoades
[illegible]. Dr. Lewis
Cairns - Letter to Jesus Christ
Martin - Journal [illegible]
Murders Not Quite Solved
Garvie - The Chr. Faith

MEADOW BROOK NURSER

28 ENGLE STR

Christmas '943

W.P.S. Box of candy ✓
Ella Sand tarts ✓
J.S.P.S. Book. ✓
Abby - Almanac. ✓
Jim & Caroline. - Sausage. ✓
Lester - pears ✓
Jno Buchanan
Miss Barnes - Jersey/Sophie ✓
Lucy. Basket ✓
Sandy Binding leather ✓
Aunt Clara Hdkfs ✓
Marg. - Blanket ✓
~~Aunt~~ Clara Jc Ferris - Stand
Ann Satterthwait ✓
Sally Howard - Juice & cork ✓
Augusta - Ginger bread man. Marzipan Basket
Holly & children - Candy ✓
E.B.S. Books. cravat. sweater ✓
Stroufe - nuts ✓

Bri Jonks – flowers ✓

Greater Press. – diary re

Prepd. diary ✓

Belloc - The Jews
Chas. Lewis
Johnson. Learning & Law
Kramer - From [illegible] to [illegible]
Ayres - Essential Charity
Rhoades Stars for Lost End
Farrar The G.R. Truth . . . . .
~~[illegible] Plato & Good Heaven~~ 29
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Jones The Plight of Man
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~~Jno Paul Jones~~	~~23~~
~~The Huguenots~~	~~16~~
W C Brownell	
The Unperfected Years	
Democracy in the Making.	~~20~~
~~Literary Appreciations~~	~~1~~
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Father takes us to Phila.	6
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~~Romantic Music~~	~~8~~
Akbar	
He Comes Back	30
Mostly [illegible]	~~16~~
Brandy for Heroes	
~~The Song of Circumstance~~	~~15~~
~~Captain Kidd's Scrapbook~~	~~17~~
~~Theodore Parker (2)~~	~~39~~ +
The Life so Happy	7
~~I Speak for Myself (4)~~	~~30~~
Women's [illegible] Anthology	

~~Avon~~		21
[illegible]		22
~~Ellen Aston~~		~~23~~
~~Downey~~		~~24~~
~~Howard~~		~~25~~
✓ ~~Miss Fordham~~	✓	~~26~~
~~Eva B.~~		~~27~~
~~Lucy~~	✓	~~28~~
~~[illegible] P. S.~~	✓	~~29~~
Augusta	·	30
~~Mary J.~~		~~31~~
~~Miss Conolly~~	✓	~~32~~
~~Miss King~~	✓	~~33~~
~~Miss Prideaux~~	✓	~~34~~
~~Miss Phillips~~	✓	~~35~~
~~Daisy~~	✓	~~36~~
~~Howard~~	✓	~~37~~
~~Stockhouse~~		~~38~~
~~Easton~~	✓	~~39~~
~~Buchanan~~		~~40~~
~~Hilton~~	✓	~~41~~
Jacobs Jam		42
Beard	·	43
~~Ada~~	✓	~~44~~
~~Moran~~	✓	~~45~~
Sidways	✓	46
✓ ~~Miss Vera~~	✓	~~47~~
~~Mrs. Birkett~~	✓	~~48~~
~~Miss White~~	✓	~~49~~
Miss Barnes	✓	50
Miss Dorman		51
Miss Lovett	✓	52
~~Mrs. Turner~~	✓	

Christmas 1943

E.B.S.	1	
Marnie	2	
Patty	✓3	Bob ✓
Joan	4	
Don	5	
Fiona	6	
Billy	7	
~~Betty~~	~~8~~	
Beryl	9	
Holly	✓10	
Cy	11	
Eleanor	12	
Margot	13	
~~Clara~~	~~✓14~~	
~~Craig~~	~~✓15~~	
~~Charles~~	~~16~~	
~~Chas Barbour~~	~~17~~	
~~Charles III~~	18	
~~W.P.S.~~	~~19~~	
~~Peggy Sharp~~	~~20~~	

each Sunday. We knew that it represented from a fourth to a half of what she earned each week and an elder and I remonstrated with her. "You should not give so much", we argued, "The Lord, we are sure, asks no more than a tenth from you. You should put something aside for your old age when there will be no one to support you."

"Ah", she replied, "But the good Lord said, 'Be not anxious.'"

not
To that we agreed but we reminded her that He had/bidden us give all that we had, nor had He forbidden us make some provision for the future. But she clinched the argument for herself when she said finally by way of dismissing us, "Ah, but you do not know how much I love the Lord." I suppose that that sums up too the consecration that is expressed in the widow's mite. It is love so deep and so fine that we ordinary folk can't appreciate it.

I hope that you will see that these dollars get to Ivan Wilson's work with just a word to him in regard to their source.

With kindest regards, I remain

Cordially yours,

(signed) NORMAN E. NYGAARD

Letter from Chiang Kai Chek and wife

COPY

Aletter from two of the most representative persons
in the public life of China today

My dear Bishop Roots:

In reference to our conversation last week in which you mentioned that you are soon sailing for America, my husband and I are taking this opportunity to send through you a greeting and a challenge to **the Christians in** America.

Communism in China today offers Christianity its supreme challenge. The two exist side by side. The people of China everywhere are weighing the program of Christianity against that of Communism.

Certain areas of China are definitely in Communist hands. In the provinces of Fukien and Kiangai, for example, through the great effort of our Nationalist armies this spring, many portions have been regained from the Communist control. In the rehabilitation of these areas, the Christian Church must demonstrate as universal a concern for the needs of common men as Communism has professed.

Far from the policy of retrenchment to which the churches of America have committed her, China needs not fewer missionaries but more; trained to advance a program of rural reconstruction, education, methods of cooperative effort with the humility to learn from the Chinese their own needs, but above all requirements, filled with the knowledge and love of Jesus Christ and the zeal of His service.

We believe that Christianity can give to China what Communism never can--a sense of the Divine Purpose of a loving Heavenly Father in our lives.

We pray for the help of the Christians in America, that we may not fail Him in His high purpose for China.

Letters from Candidates for Foreign Missions
receiving aid from the Board of Education

Stanley Gould ran an elevator from four P.M. to midnight each day so that his wife might have the privilege of studying at the seminary. She was the first woman to receive an M.A. in Religious Education from McCormick.

August Orr

"I answered Mr. Sterrett's appeal with a reduction of $25.00. That doesn't mean I over-estimated my budget previously but I feel there is no reason w why I shouldn't share a bit of the heavy financial responsibility you leaders face for our sakes. I have never failed to find a way out financially, although at U.D.U, I went on three square meals once in three weeks, but that didn't do me any harm, and I did learn how it felt to be hungry, so I know the experiences of many people today. I have quite a number of times been without money, gone to the postoffice, or received in the direct mail, to find money from some friend, which money I had in no way solicited or expected. Then, too, I maintain my hospital job and have gotten $205. the past year as donor at transfusions."

Henry Schweinfurth - Medical student in Northwestern. - running elevator every night from 11 P.M. to 7 A.M. in order to secure medical training for Foreign Mission service. When asked if not too great a strain, he laughed and said, "No, I have gained 10 lbs. since taking the job and find that with the quiet uninterrupted time for study, my work is steadily improving."

Arch Gould - I wrote Dr. Gould in September that if a grant of $50 to $75. would help him out of his difficulty, we would try and find the amount for him. He replied, "You were most kind in your letter of September 13th. Since I last communicated with you I have given a blood transfusion and consequently have sufficient funds to last me for the next few months. If I am fortunate enough to serve again as a donor in December or January, I shall be able to take care of my expenses without any outside help".

James Herring - Earned his own way through college and two years of medical school; was forced to drop out and teach two years and to earn money for the last two years of medical school-During this time he became engaged to a young lady and they decided to marry while he was still teaching in the University of Illinois. Mrs. Herring left her kindergarten work at the Gary Neighborhood House and took a course in secretarial work-When they had saved enough and she had finished her secretarial work, they went together to Louisville and Mr. Herring entered the medical school, and Mrs. Herring secured a splendid secretarial position and supported the two of them while Dr. Herring finished his medical work.

~~And~~ The voice of the Church in India was uttered by the Bishop of Dornakal in the appeal which he sent to the meeting of the British students in Edinburgh in January 1933:

> "We cannot, therefore, at this time restrain ourselves from sending you a call to 'come over and help us' with all the earnestness and passion at our command.
>
> "1. There are vast regions in many parts of India and Burma into which the message of God's revelation in Christ has not yet penetrated.
>
> "2. There are still whole classes of people, even in already evangelized regions (like the middle class Hindus, Muslims, Buddhists, and Untouchables) to whom Christ and His message have not yet been demonstrably put.
>
> "3. The small Church in India needs outside aid to train its manhood and its womanhood and its ministry for national Christian Service and for effective witness to the regenerating power of Christ.
>
> "4. The rural Churches and those established among classes of people once despised and suppressed need guidance and help to enable them to play their part in service for rural India.
>
> "5. Doctors and Educationalists are needed for Mission Hospitals and Colleges - to serve India towards stronger and saner citizenship.
>
> "We fear that the strong national feelings exhibited in recent years in India may estrange even the disciples of Christ from the call to serve Him in a land that is full of racial antipathies. We may assure you that, while that is true to a certain extent in the sphere of politics, it is not true in the sphere of religion. At no time has there been a greater friendliness among the people towards Christians and Christian messengers than at the present time. British missionaries of the true type - missionaries who endeavor in the spirit of our Master to come to India with sympathy and discernment and to serve her people with that peculiar self-effacing love and power that issues out of the Cross of Christ,- such are in greater demand now than even before.
>
> "Again we fear that some may be deterred by a consciousness of personal inadequacy for the needs of India, and by a procrastination that makes them wait for some inward guidance and special call before they respond to an appeal for service in India. But surely the crying needs of this great country and its peoples, and especially at a time like this, and the possession of that life and power which issued from Calvary and the Upper Room, coupled with the consciousness of ability with the help of God to meet these needs - constitute a call the Divine source of which no one can easily doubt.
>
> "We therefore plead with you to consider whether Christian students can now fail to give India what they alone can give and whether they do not owe India this immediate help at the present crisis of her history. We pray that the call to come over and help us may touch the hearts of some of you, resulting in your surrender for missionary service in India."

Dornakal Synod

Ever since 1819 the secretaries of the different Foreign Missionary Societies in the city of London have met in monthly meetings each winter to confer and praytogether. Several years ago Dr. John H. Ritson of the British and Foreign Bible Society wrote a short history of this meeting. The following paragraph indicated that the problems which we face today are not fundamentally different from the problems which have been faced from the beginning:

> "At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies./ In 1825 the Association was enquiring, 'In what light are we to regard the opposition now so generally excitedagainst the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition - 'What practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'what are the caused of that distrust which has been excited respecting the management of religious societies,and what is the best mode of removing it?' There is a tone of resignation in the title of a paper read in 1849. 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said,'A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'
>
> The storm broke out again in 1858 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'Some of the principal objections made against the management of religious Societies such as - the cost of deputation work, publications and periodicals, etc.' 'Criticism from without never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. / In 1825 Edward Irving's famous L.M.S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern - 'What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, or those controversies which have recently been moved in the Christian Church?'"

All this sounds very modern, yet this was nearly one hundred years ago.

Ritson on Problems of Mission Bds
in London a Century Ago

COPY

JESSE VANDENBURGH - WHOLESALE GRAIN
518 Cotton-Grain Exchange Building
Oklahoma City, Okla.

February 27, 1933

F. E. Sibley, Sec'y of Finance,
Presbyterian Church, New York.

Dear Sir:

I am asking the Treasurer of the Second Presbyterian Church of Oklahoma City the privilege of sending the enclosed check for $10 which we wish to go to the Board of Foreign Missions to the credit of the Second Presbyterian Church in order that I might give you a little history regarding this contribution.

This contribution was given to the church with the instructions that it go for Foreign Missions by Mrs. Maude Sullivan, 1636 N.W. 15th Street, Oklahoma City.

Sixteen years ago when her baby was one year old her husband tied a ten dollar gold piece to the baby's wrist as a birthday present and at the same time pleased the mother very much.

At that time conditions in this home were very satisfactory - a nice home, expensive clothes, positions and activity in social and church affairs.

A few years later the baby died with smallpox. Mrs. Sullivan also contracted the smallpox and came near dying at this same time. Later her husband fell from a capable respected citizen to a habitual drunkard and "dope" addict. He is now a vagabond in one of our southern states regardless as to all his family and friends.

Mrs. Sullivan is a victim of cancer so far advanced that we can hardly hope that she will be with us many days. In another month her sick benefit insurance will stop. She has one daughter at home who is working on a small salary which was reduced the past few weeks. Another younger daughter is placed in an orphans' home which has agreed to look after her until she is 18. She will have no resources after another month except what her daughter can give her on a very small salary. In her bed she is doing some needle work in hopes to make a few dollars that way.

As a faithful systematic steward she has arranged all affairs for her long journey except as to the disposition of this $10 gold piece which she has carried and loved on account of the history connected with it. In all of her need it is too sacred for common things, so she gave it to me with instructions that it be used as indicated above, making it immortal and eternal as it might be used to influence lives and make personalities into the likeness of her Savior. Her life, amid all her affliction, is a testimony of the sustaining power of God. She says that these later days have been her best, since she has come to realize values and all that friends have meant.

Pardon this long letter but as her S.S. Teacher, an Elder in her Church and a neighbor for about 20 years I am constrained to tell you the history of this contribution, with this one request. Will you acknowledge receipt of same direct to Mrs. Maude Sullivan, 1636 N.W. 15th Street, Oklahoma City, with some words of cheer which will mean so much to her in these last days if so it be God's will.

In gratitude for a Gospel that is sufficient in all circumstances and experiences of life, I am

Yours sincerely,
(Signed) Jesse Vandenburgh

Extract from letter from Rev. and Mrs. John C. Smith,
Wakayama, Japan, December 8, 1933.

"The life of one of the pioneer Presbyterian missionaries in this district, Dr. Hail, is an inspiration to us. He and his wife died more than five years ago but his name is still known in every home in the ken I believe. He went from house to house telling the story of the gospel. In the early years Christianity was not known by its right name at all but was called "Hail's religion." In the three months we have been here literally dozens of people in unexpected places have expressed admiration for Dr. Hail. He and his wife are buried in a Japanese cemetery about ten minutes walk from our home. Not one English word is engraved on the plain stone marker. In addition to their names in Japanese there is written Philippians 1, 21: "For me to live is Christ, and to die is gain." A Japanese minister who worked with Dr. Hail told us that every time he had been to the grave there were fresh cut flowers upon it. We have visited it three times and found flowers each time. No one knows who does it but five years after his death he is so honored that some non-Christians keep his grave fresh with flowers. We are proud and humble to say that we are working in his place."

Dr. Hail's Influence at Wakayama

Action of first Southern Presbyterian General Assembly 1861

Finally, the General Assembly desires distinctly and deliverately to inscribe on our church's banner as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command: "Go ye into all the world and preach the gospel to every creature;" regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence, and as one great comprehensive object a proper conception of whose vast magnitude and grandeur is the only thing which in connection with the love of Christ can ever sufficiently arouse her energies and develope her resources, so as to cause her to carry on with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity. The claims of this cause ought therefore to be kept constantly before the minds of our people and pressed upon their consciences, - and every minister owes it to his people and to a perishing world to give such instruction on this subject as he is able; and to this end the monthly concert ought to be devoutly observed by every church on the first Sabbath of each month for the purpose of missionary instruction as well as prayer, and it would be well to accompany their prayers with their offerings. To the same end the Assembly earnestly enjoins upon all our ministers and ruling elders and deacons and Sabbath school teachers, and especially upon parents, particular attention to our precious youth in training them to feel a deep interest in this work, and not only to form habits of systematic benevolence, but to feel and respond to the claims of Jesus upon them for personal service in the field. And should a Sabbath school paper be established, they recommend that at least one page be exclusively devoted to this subject.

So. Pres. G. A. action
of separation 1861
on F. Missions

Return to Dr [illegible]

FILING DEPT.
3-11
MAR 21 1935
SECRETARIES

Extract from letter of Florence Schafer, Miraj, India, January 1, 1935

We had an unusual experience yesterday evening. Balasahib Gaikwad, formerly prime minister of the State of Kolhapur and always friendly to the hospital invited us to dinner at his village near the river. We drove down to the river (Krishna) where he met us and took us across the river in a big boat. The boat could not come to the shore as the water was too shallow, so we were transferred to bullock carts for the rest of the journey to the village. As long as I have been in India I had never before been in a bullock cart. It was not as rough as I expected, but I thot if I were a patient with a broken bone or some tender place and had to bump along for several miles instead of just one or less it might appeal to me differently. Balasahib rode in a cart all by himself and headed the procession. As we neared the village the band came out to meet us and escorted us the rest of the way to the tune "There's no place like home". The boy scouts of the village in green shorts and tan blouses with dark purplish red caps formed a double line to the entrance of the festive place and stood in salute as we approached. And wonder of wonders we were entertained in a Hindu temple. Imagine us marching in with our shoes on. I did not realize we were in a temple till after we had been seated. Then I saw the bell for waking the god and when we sat down to the meal I turned and saw three idols behind me. Imagine it. Times certainly have already changed in India. The boy scouts entertained us before dinner with imitations of Indian musical instruments, bird calls, and sword dancing and also the village dancing with cymbals, than which there is nothing more graceful and rhythmic. Our dinner of curry and rice, curried meat, hard boiled eggs, and some Indian dishes (imagine meat and eggs served in a Hindu temple) was served on banana leaves and all was dished out by hand and we ate with our fingers. I always fear amoebic dysentery infection on such occasions but we cannot refuse, it would offend. It is really part of our job. We had to hurry away after dinner to get back to the hospital in time for evening reports so we walked to the river and did not wait for the bullock carts and so made much faster time. But we had to wade to the boat when we reached the river.

1050

Chns. priests in a Temple.
W.D. Mission

Summit Day. Dec. 1914.

1. What time may & should we take from immediate tasks for reading, friendship, &c. Esp. how should we spend evenings?

2. What are the principles which should determine our discharge or our delegation of tasks.

3. The problem of judgment of measures & men. In the case of Brown. Muensterberg. Men – be the good only? Of Maggie & Goethe.

4. The principles involved in the duty of positive action & the unreliableness of our own judgment & our likelihood to distort truth & God's plans. How much go ahead of God how much follow God.

5. How may we detect our own faults & errors & free ourselves from them & their consequences. Blind to ourselves. Muensterberg. [illegible] – [illegible].

---

3 Latin American Conf. Prayer & Conference Recent at Cincinnati
5 Personal relationships – The force of Absalomism. Walsh. Smith. Mead.
2 The revealing & summons of the war. The new revealing of the Cross & God! –
4 The problem of Business & Sunday. The [illegible] & upheaving of Japan.
1 God's goodness in our home. Emma's illness. Elliott's escape
2 The spirit of our work. Meetings. the Board. Church at home. Our deficit &c.

Lessons:

The year has been a stream of answered prayer. Speer
I have learned more to love and be loved. Beach.
I have cultivated for Christ 36 friendships of influential leading men. Goodman
I rejoice in God's work in our Church & of Bible Classes. Beach.
We have justly displaced some older men who were useless. Jas. McConaughy
I have lived in hell as I have looked into the sex evil in Yale. Beach.
God has [illegible] me with a heavenly experience in Teaching mission at Boston. Beach
I have looked for a chance for harder & better work. Beach.
I thought I had learned that God was thro' with me. then I learned He was not. Howard.
[illegible]. The best man is the [illegible] with him. Jordan in [illegible]
The [illegible] of his [illegible] when [illegible] are helpless
I gained a new spirit, another faith in God this last year. Howard

I have gained associates in the ministry who think [illegible]
pray just as I must do. Stewart. A new joy.
I have learned that the prayer life has been not unreal, but shallow. Stewart
I was laid aside & while gone my work was reorganized & improved by others
& when I came back I became readjusted & improved in energy. Stewart
The drawing together of the Chr. forces. Ass'n. more united. Kittredge Mott.
The gain of quiet days alone with God. Mott

Book on Evangelistic Missions for S.V.M.

The evangelistic method of our Lord
& of the Apostolic Church.

Harnack's Expansion
Maclear Hist. Missions in Middle Ages.
Anderson's books & his Deputation Reports.

The message of the evang. missionary
The Low Caste Movement
[illegible] support. Hodge's Opium leaflet. Bp. [illegible].
Great evangelistic missionaries La Croix
The Native Church. Edinb. Com. II
Methodist Mission Missy. Manual.
The Nevius - Mateer Controversy.
How to present the Gospel - J. P. Jones.
Comity & cooperation
The unity of the Church. Jan. 1914 Conference.
Missionary relation to native Church. Japan
Some great native leaders. [illegible] Sawayama.
Itineration - [illegible] acct. of Great Mission
S.V.M. Watchword.
How create evang. spirit in native Church.
What is evangelization.
The social character of f.m. evangelization. Dennis.
"The Messenger" - address at Kansas City
Letter. J B Hail re Missions. Dec 1914

Tracts on Missionary Policy.

Rufus Anderson's Statement of policy. Add §§ on Education
Sawayama's Speech on Self Support.
Bishop Tucker's Speech. on Self Sup., Self Prop. & Self Govmt.
Our Board's letter to Japan on Cooperation.
Dr Brown's letter to [illegible] on SPG and the Univ.
My article in the Constructive Quarterly
Abbreviated chapter of the Duff Lectures 1910
Some of my Studies of Mission. Leadership.

The Preparation necessary for Ordained Missionaries.

I The three requisites of education in Dr. Mather's theory apply equally to the education of ordd. missionaries.

1. Thorough

In quantity – High School. College. Theo. Sem. 34.35

In quality – Teachers of truth must be truly taught. Crede.

2. Adapted.

(1) Determined by the work the men are to do Foreign not home. 35.

(2) Directed to giving men the power of adaptation to the unknown, readiness and fitness for the known.

(3) To qualify men to deal with fundamental & elemental problems

(4) And to make them men of creative leadership. – founders of new national churches. 29

(5) And to communicate their intellectual sympathies

3. Evangelistic & Scholastic 18, 22. 23.

II What are the most important subjects

1. Theology. Biblical. Historic. Comparative – esp. with the theol. of other religions. Calvinism not as vs. Arminianism but as vs. Karma – Bud. Hindu & Moslem fatalism – 37
2. Comparative religion. – the facts – and fair too – just as men who have to meet the errors.
3. Apologetics 24. As the problems really arise today
4. Church history 19. 20. As the history of missions. 37

   Both as the history of doctrine

   And as the story of evangelization & ch. organization
5. Mission. problems & policy – The science of missions – & propagandism.
6. Pedagogy. How to train men to teach – of Paul. Bruce on Train.
7. Sociology – Applied Xty. Xtian Ethics. Whatever you call it.
8. The Bible as a living missionary book. 38

   Taught as Arnold taught Roman history.
9. The dynamics of Xty to be studied & acquired 44. 45. 47

The authority then of Bible & historic Religions & [illegible] nature & revelation

III The subjects on which there is agreement grouped.
The Correspondents give their groups.

IV Three final needs.

Apostolica	46.
Oecumenica	46.
V. Italica	46

Prayer for Schools & Colleges

We can pray for Schools & Colleges with a good heart.

1. For the wonderful progress that has been made.

The condition in 1800 – Yale in 1795 – 5 Christns.
Dr. Tyler. History p. 70 Harvard in 1792. 1 Christn
Williams in 1793 Study p. 103 In 1800 7% [illegible]

The condition today. In general. 1900. 51% of students
age – over 12 – Prot. communicants. In 40 colleges
20% of men & 30% the entire young men. Among in
the Ch. [illegible] est. 36% of young men are the members. – In
Yale bet. 50 & 75%

2. For the fact that this change due to prayer.

Tyler's Essay 1855. on [illegible]

And let us look a little more fully at what we have to be
thankful for,

1. The growth of College Y.M.C.A.

1877 –	26 assns.	1300 members.
1887	258 "	14193 "
1913	700	70000 "

2. The Summer Student Conferences for men & women.
3. The growth of Bible study

4. The missionary spirit.
   The Student Vol. Movt.
   The study of missions
   The money given to missions
   City missions & Social Ser. Yale Hall.
5. The more wholesome moral tone
   The Yale Crew
   That Pitcher at Lakeside.

But there are also urgent needs for thought & prayer
1. The moral dangers.
2. The danger of love [illegible] of money. The $700 discussion
The Princeton Clubs.
3. The wrong ideals of success & pleasure.
4. The Unitarian Desolation.

What can we do?
1. Keep up the home life - & vocations
2. Remember that life is all of a piece - No isolation
3. Pray - Mott's leaflet.

Let us remember
What a fountain of good the Univ. has been
Mills at Williams
Wilder & Forman at Princeton
The Cambridge Band.
The Reformation. Methodism. Tyler 11th f
And the world Student movement
Mohonk 39 Nations. China
The Federation Call for Prayer

Arguments in behalf of Compulsory Chapel.

1 We need it to affirm the Chr. character of the Univ.

2. The great majority of parents wish it.

3 It is a good & wholesome discipline in the high sense

4. No more unworthy or unwarranted to require it than to require attendance at classes or gym. If "men" should be free make them all free

5. Failure of Harvard & Cornell as ag. Yale & Princeton

6. If we once give it up we can't restore it.

7. Keep all the good traditions we have. Too few of them now

8 It is a good tradition - It brings the whole Univ. together daily of Lehigh, Greater Univ. Experience. The best college sentiment favors it. Assembles the Univ. as a moral body > mere athletics

9. It is the Univ. family prayer.

The influence of college life is often relaxing. What is needed is nerve & stiffness & [illegible]. This is the argument of business men. Must choose sphere of principle - Is it right? Yes, then do it. The folly of running away from problems because they are hard. The College shouldn't abandon a right thing just because it is hard.

10. Ought not to be controlled by the opinion of those who are not concerned for the religious life & character of the College. The religious men believe in the continuance of the compulsory chapel - i.e. Alumni do

11. Obj. to the [illegible] way of conducting chapel ought not to be allowed to destroy a proper service.

E. D. Martin
Talcott Williams.

The Kansas City Convention.

It confronted men with the need of the world as a concern of them.

The Chinese there. The Cosmopolitan Club. Unity
The vivid sense of those who were not there. India
Ikeheleman on the road at Kamakura. [illegible]

It offered the whole world as a field of influence & service.

Go ye this now. Independent as Miss. Mercury - to Denver
what Paul did. The chance today

It proposed no notion save those of Christ. -
How he called his disciples.
How the great missionaries have gone. Judson & Coleman
St. Francis - first lines in Gubbio.
The Little Poor Man walked the earth
(Laugh, laugh, my dear)
Hunger & thirst and lack & loss
Beckoned to him as stars.
That body Ev. Nationality. Money. Unity. Occupation. Intercession

It called men to positive & conclusive decisions
God asks men to reason, think & act. "Look on fields.

And what men are we asking you to make them in the light of Christ -
The safety of deciding at our high experiences.

PHILLIPS PETROLEUM
Philgas Divisio
Box
MIL

Lv. Journal

THE OPEN FORUM

TO THE EDITOR

One of the most powerful lobbies ever set up in Washington has been sponsored by religious and educational organizations in America which have been fighting for the release of Japanese and the abolishment of the evacuation order with a fervor unique in their history.

It is recognized that the leaders of some of these organizations are sincere Americans but have been misled on the Japanese question by incomplete knowledge of Japanese psychology. They are mistaken in assuming that the background of cultural training and mode of thinking of the Japanese people is similar to the cultural background and mental attitude of other racial groups in our midst.

In March 1942 a report was submitted to the U. S. Army intelligence revealing plans promulgated among Japanese agents to spread bacteria germs in the event such a step proved advantageous in undermining the morale of our people. More recently a shocking document on bacteria warfare, distributed among Japanese Army and Navy officials since the war came to light. Following are two paragraphs from the document:

"Bacteria weapons are to harm the enemy civilian people by spreading various kinds of pathogenic bacteria, i.e. cholera, typhus, pest, malaria, yellow fever and small pox.

"Once these fearful diseases are spread over a city dessimination of them becomes wider and wider — sanitary officials in charge of relief work will find themselves utterly helpless."

This method of shattering the resistance of her enemies is not out of harmony with Japan's inhuman treatment of war prisoners. No nation in modern history, with the exception of the equally cruel Nazis, has caused so black a spot to be smeared across the pages of this enlightened era. The sordid eyewitness stories related by such renowned personalities as Marsman, Powell, and Harman are shocking and heartrending.

Instead of releasing Japanese Americans to work without restrictions in Eastern Defense areas, we urge the drafting of all male Japanese except dangerous agents, for farm work in the interior, but only under army supervision, to help feed our armed forces.

Erwin Ney, Commander
Williams-Parsons Post, No. 70
American Legion,
Salisbury, Connecticut
20 May 44

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THE LAKEVILLE JOURNAL Jun 15, 44

The Open Forum

CONQUERED?

(From the brother of the late Capt. John O'Neill, Marine, who was killed in action in the South Pacific)

June 10, 1944

To the Editor
Dear Sir:

It is obvious that we have been conquered by the enemy, ideologically speaking, when we blame anyone of a particular race for the doings of all his countrymen. The first premise of the Nazis and race-worshiping Japanese is that all qualities, good and bad, are a matter of race and heredity. The second premise is that the Germans and Japanese (respectively) are the super-races. Mr. Richard Ney merely substitutes "American," or perhaps "Anglo-Saxon" for "German" and "Japanese."

To help the crusade along, I suggest that Mr. Ney find someone in Lakeville of German descent and crucify him, too. Then everything will be lovely, won't it?

Pfc. Hugh O'Neill

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TO THE EDITOR

13 June 1944

Dear Sir, —

In the interval between the period in which he was generously and gallantly fighting with the United States Navy in the South Pacific and the time when he returned to this country Lt. Ney suffered, I fear, a sea change or other disastrous transformation of his ideas. In the South Pacific he was, of necessity, fighting against Shinto ideas of racism and the fascisti principles which have been or have become a part of the Japanese government's program. In that struggle of the navy, to which Lt. Ney made the contribution for which we are grateful, we see the American denial of perfidy and unprincipled might, and in that denial we take pride. Unfortunately we cannot be proud of what follows, for apparently Lt. Ney came home only to deny what he had been fighting for: his letter in the issue of this paper of June 8, is the complete and utter betrayal of the very cause which the United States armed forces are now serving in all the world. Is the young officer absent minded, or did he not clearly perceive what it was that took him and his associates to those distant waters where the Japanese government threatened the decency and honor which constitute a good part of the American idea?

Lt. Ney's letter denies principles upon which our life is established: for one thing it is cardinal with us that a human being, whoever he may be, is innocent until he is proved guilty, and for another thing it is plain lynch law that any one should, as Lt. Ney modestly does, appoint himself accuser, prosecutor, judge, and executioner. The Japanese to whom Lt. Ney wishes to "give another sock" is either an American citizen or an alien; if he is an American citizen, it is not given to Lt. Ney to denounce, try, and condemn unless we are here to adopt the lynch law which our soldiers and sailors are combatting in Europe and Asia, the fascist law of no responsibility to man or God which thousands are dying to wipe from the earth. And if the Japanese victim of local wrath is an alien, then again Lt. Ney accuses, tries, condemns all unheard, and we are right back where we started, — at the detestable, intolerable lynch law to which we in this home town refuse to give even an infinitesimal foothold. The American citizen of Japanese extraction has as much right to walk unmolested the streets of Lakeville as Lt. Ney has; the alien Japanese, if he is moving about in any community, has the endorsement of the FBI, the War Department, and other governmental agencies: will the lieutenant set himself above the properly constituted authorities and thus give himself to the anarchy to which his letter inevitably leads? Or is he guilty of the arrogance, the insolence, which brushes aside law and order? Heaven knows, I have no ax to grind for any Japanese, but I do have a heavy ax to grind for American principles and American ideals, — ideals, I say, even in wartime.

Lt. Ney had something to say here and now; so do I, who happen not to have fought in the South Pacific, have something to say. In public I have already stated that in my estimation Lt. Ney's letter uses language unworthy of a gentleman and an officer; in addition I here and now assert that it makes use of language unworthy of a citizen of the United States of America and that it necessitates an apology to th United States of America.

Respectfully yours,
John McChesney

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"AMERICAN IDEALS REPUDIATED"

Auburn Theological Seminary
in association with
Union Theological Seminary
Broadway at 120th Street
New York, N. Y.

To the Editor: June 9, 1944

In March we applied to the WRA in New York for a Japanese couple who could go to Salisbury this summer, where our garden needed special and early attention and return to New York with us in the fall. After considerable investigating the WRA felt they had found a suitable couple in the Camp at Rivers, Arizona. As the heat was affecting the wife's health it was desirable that they move as soon as possible. The Camp authorities recommended them highly. The El Paso, Texas Immigration authorities cleared them and gave them permission to move, and then all material was sent to the Naturalization and Immigration Bureau at Boston, since their approval was required for New England. After a time the Boston Office referred the matter to their Hartford Office. We corresponded with the Japanese. Friends of theirs and of ours wrote to us commending them.

They are superior people. The man had three years in the Mount Hermon School at Northfield, Mass., a year in Columbia University and following that a year and a half in the University of Southern California. He is an earnest Christian, a member of the Congregational Church, an honored businessman in his own community and was for some years a secretary of the Y. M. C. A. in Los Angeles. His wife is a graduate of a theological seminary and an ordained minister of the Gospel.

They were ready early in May to come east. Dated May 30th we received this notice from the Boston Immigration Bureau. "With reference to the subject's application to relocate at Salisbury, Connecticut, after a thorough neighborhood investigation has been conducted and the matter has received careful consideration by this office, it has been found necessary to deny same."

We were both disappointed and amazed. None of our neighbors with whom we had talked had objected to the coming of the couple. We were disappointed for our own sakes, as there seemed no one available for the necessary work. We were more disappointed for the Japanese, as we began to realize what such a refusal meant to them. We were most disappointed for the community, as it meant that American ideals and standards had been repudiated. We doubt very much that such injustice represents the community. Is there anything that can be done? The accompanying sketch is written from material in the letters we have received. Perhaps someone hasn't realized what such a refusal can do to a life.

Walter S. Davison

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THE LAKEVILLE JOURNAL
June 1. 44

The Open Forum

TOLERANCE

Lakeville, Conn.
May 28, 1944

To the Editor of the Lakeville
Journal:

Mr. Erwin Ney's letter in the May 25th issue of The Lakeville Journal will be interpreted by many readers as an argument against the settlement in Connecticut of any people of Japanese ancestry, no matter whether they were born in Japan and still hold Japanese nationality or were born in this country and are American citizens. I have no idea whether there are now in Litchfield County any Japanese or Japanese-Americans but if we have any such neighbors now or may have them in the future I should like to say a word for the spirit of tolerance and justice which we believe is a part of our American heritage worth fighting for.

No Japanese or Japanese-Americans have been released from internment camps or Relocation Centers without a thorough investigation by our government agencies and only those who are found to be loyal to the United States have been released. Mr. Ney feels that those who sympathize with the release of such law-abiding persons have "been misled . . . by incomplete knowledge of Japanese psychology." I must readily confess that my knowledge of Japanese psychology is incomplete, but perhaps it is not inadequate, for I have visited Japan six times and have lived in North China for more than eighteen years, the last five years under Japanese occupation and the last two as a guarded and interned "enemy alien." I believe therefore that I feel more strongly than many of my fellow-citizens of Lakeville the need for whole-hearted support of our Armed Forces in the strenuous prosecution of the war and the complete defeat of the Japanese Army and Navy. To hasten this defeat every one of us must be willing to do his part, but I believe the efforts of those of us who are not fully engaged in war activities could be more usefully directed to combating waste, extravagance, black markets, and inflation than to creating suspicion against all Japanese residents of this country. We may be assured that our government agencies have taken and will continue to take the utmost precautions before releasing any Japanese from internment camps and that all who have been approved by such agencies may be safely allowed to reside anywhere except in areas of actual military or naval importance. There is no more reason for suspecting every person of Japanese ancestry of being a spy and a saboteur than of feeling such suspicions for every person of German or Italian ancestry.

Mr. Ney's argument against the release of Japanese-Americans from Relocation Centers is based on the cruelty of some of the Japanese treatment of war prisoners and on plans for bacteria warfare attributed to the Japanese Army and Navy. On page 15 of today's New York Times there are reports from Russia attributing even more shocking inhumanity to Nazi forces in the recently liberated Soviet areas, but we do not therefore assume that no person of German parents or who was born or brought up in Germany can be allowed to live among us or to be given an opportunity to support himself in the United States. The struggle against such barbarism as the Nazi and Japanese military forces have exhibited is one in which each one of us must take his part but the first step in this struggle is to make sure that we are safeguarding tolerance and fairness at home.

Sincerely yours,
Margaret Bailey Speer

The Function of the Minister in War Time

1. I have no brief to speak for the response of the Church to two Extremes. The Ch. an agency of the military program. vs. Complete aloofness.

2. Why any difference in war time. Just mind our own business. The prophets. Peter. Ignatius.

3. Yes 'tis true – that too much war talk in pulpit

We know too little of the real facts

But we don't want pacifism. "Friends" attitude

We want true patriotism. Can't keep out. Rev. War. Civil War. Even Thomas Palmer

Explains the basis of the Go. ministry

4 The great principles – the same as ever

Truth Righteousness Law Peace.

5. What kind of a world do we want – one built on these principles.

J. S. Eliot & his error. Jas Oldham & Temple

Don't get lost in talk of the peace treaty

"Raw materials". "Profit motive."

6 Prepare our people for new duty.

This our blunder. Storm & truth.

And now. Buell & "Presbyterian"

Human unity. Haultain on Goldwin Smith. Cornell said "Above all nations is humanity."

7. What can the Ch. do to get it
Folly of Smuts's idea of the "cloth" on the Peace table.
Create a right mind. True morale
Produce individuals of good will & love - the fulfilling of the law.
"I can [illegible] but one sample."

8. The pastor in relation to soldiers
The Bonclarken discussion
Be content to reach individuals

R.C. "The World Society" i.e. The Cath. Assoc. for International Peace 1312 Mass Ave. Wash. [illegible]

Report of Com. on Church & Nation to G.A. of the Church of Scotland 1944

God's Will in Our Time. Report Section of Commission for the Interpretation of God's Will in the Present Crisis. S.C.M. Press 56 Bloomsbury St London WC1

9d.

The Present Issue

1. Never before in our time: perhaps in any time has the basic issue been so clearly drawn between the Chn. & the pagan view of life. Perhaps one should apologize to "paganism" for the present view is worse than pagan - for it excludes moral & aesthetic considerations, has a deal of rival imperi-alism - or power politics or socialism & capitalism

What is this new pagan view?

That the three basic values are race, blood & soil.

That the race, the folk, the nation is everything - the individual free only to surrender self to the nation

The state is the supreme agency of the nation

The army is the supreme agency of the state.

Might makes right within & without the nation

The German race is the one superior race & has a right to dominate the world.

But the German folk is stupid & must be taught. its one business is to recognize & accept its destined leaders & absolutely to obey them

That this one person has a right over folk & to dominate the world. This terror can be broken only by terror.

The ideal of human society is perpetual war

Peace is a deadly bane

All moral & aesthetic considerations are inadmissible if in conflict with this view.

International humanitarianism a delusion

Democracy a faith - and a stench. Mussolini: "Liberty a stinking corpse".

All this not an exaggeration

See Mein Kampf. extracts.

And Hitler's address Dec 10 to Arms Workers

We do not need to be told that this is the utter antithesis of the Chr. view of life

Hitler gets rid of all religion. 574

That there is one God & Father

That humanity is one

That the basic principle of God & humanity is righteousness > power. Power - the instrument of righteousness.

That brotherhood & love are the supreme virtues

That the ideal of life is peace > war

That God & not man is the absolute Leader. Lord

2. Here then is the issue - the antithesis

Don't mean any anti-Christ - but

3. What is our business? How is all this relevant to us? Not the place to discuss the political & natl. aspects - our duty as American citizens

All moral & aesthetic considerations are inadmissible if in conflict with this view.

International humanitarianism a delusion

Democracy a filth - and a stench. Mussolini: "Liberty a stinking corpse".

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See Mein Kampf. extracts

And Hitler's address Dec 10 to Arms Workers

We do not need to be told that this is the utter antithesis of the Chr. view of life

[illegible] religion. 574

That there is one God & Father of all.

That humanity is one

That the basic principle of God & humanity is righteousness > power. Power - the instrument of righteousness.

That brotherhood & love are the supreme virtues

That the ideal of life is peace > war

That God & not man is the absolute leader. Lord

2. Here then is the issue - the antithesis

Not merely anti-Christ. but

3. What is our business? How is all this relevant to us? Not the place to discuss the political & natl. aspects - our duty as American citizens

4. But as Christians gathered here in this special instance?

Hitler's view. Clarity & fanaticism. "that great magnetic attraction which the broad masses follow only under the forceful impression of great overwhelming view points, & of the convincing force of unconditional belief in these, coupled with the fanatical fighting courage to stand up for them." Demands for his movement "clearly defined faith" and "vigorous & brutal attack" 570, 575. "Every view of life, though it may be right a thousand times & of the highest value to mankind, will remain without importance for the practical working out in detail of a nation's life unless its principles have become the banner of a fighting movement." 575

What we need for our view of life are clarity and devotion. ? confusion & lukewarmness. Show in early Christs. Outthought, out lived, out died

5. What we need.

(1) A clear conviction as to what Christianity is

(2) This means a return to the Bible - in the individual life, the training of the ministry, in public life -

(3) The moral superiority of the 3d Race to
the 3d Reich.
(4) By outlawing. God & [illegible]
The issue between Christ & [illegible]. Marxism

Hitler - "Mein Kampf"

The eternal privilege of force & strength 83.

In parliamentarianism, its outward form of expression, democracy creates a monstrosity of filth and fire. 99

The parliamentary principle of decision by majority, by denying the authority of the person & placing in its stead the number of the crowd in question sins vs. the aristocratic basis in nature. 103

Political activity [to secure majority consent] is loathsome & hateful to a really decent & therefore courageous man. 104 cf. 113

True German democracy consists "of the free choice of a leader with the latter's obligation to take over full responsibility for what he does & does not do." 116 cf 478

Opposes "objective right" 143 and "international humanitarianism".

"Nature does not know political frontiers. She first puts the living beings on this globe & watches the free game of energies. He who is strongest in courage & industry receives as her favorite child the right to be master of existence." 174

This world will still be subject to the fiercest fights for the existence of mankind. In the end only the urge for self preservation will eternally succeed. Under its pressure so-called 'humanity', as the expression of a mixture of stupidity, cowardice & an imaginary superior intelligence will melt like snow under the March sun. Mankind has grown strong in eternal struggles & it will only perish through eternal peace. 175

Political frontiers must not keep us away from the frontiers of eternal right. 179

Never was a state founded by peaceful economy but always only by the instincts of preserving the species. 200

The 'peaceful competition' of nations, that means a quiet, mutual cheating, excluding forceful measures 200f.

Only in the eternally regular use of force lies the preliminary condition of success... Only in the struggle of two views of life with each other can the weapon of brute force, used continuously & ~~relentlessly~~ [ruthlessly] bring about a decision in favour of the side it supports. 222 f.

All reflections concerning humanity or aesthetics resolve themselves to nothing and are excluded. 229

By propaganda, with permanent & clever application, even heaven can be palmed off on a people as hell, and, the other way round, the most wretched life as paradise. 379.

The pacifist-humane idea is perhaps quite good whenever the man of the highest standard has previously conquered & subjected the world to a degree that makes him the only master of this globe... First fight & then one may see what can be done... He who wants to live should fight. The preservation [of culture] is bound to the brazen law of necessity & of the right of the victory of the best & the strongest in this world.
396, f

All that is not race in this world is trash 406

The great masses, out of stupidity or simplicity, usually believe everything. 447

The delusion of internationalism 472

The future of a movement is conditioned by the fanaticism, even more the intolerance, with which its adherents proclaim it as the only right one & enforce it in the face of other formations 485

Terror is not broken by the power of mind but by terror 495

The folkish view "by no means believes in an equality of the races... It feels the obligation in accordance with the Eternal Will that dominates this universe to promote the victory of the better & stronger & to demand the submission of the worse & weaker 580

The young Germans" education & development has to be directed at giving him the conviction of being absolutely superior to the others 618

The individual may state with pain today that with the appearance of Chty. the first spiritual terror has been brought into the much freer older world, but he will not be able to deny the fact that since then the world has been threatened & dominated by this compulsion, & that compulsion is broken only by compulsion, & terror by terror.... Since a view of life is never willing to share with another one it cannot be ready either to cooperate in an existing condition that it condemns, but it feels the obligation of fighting, by all available means, this condition & the entire hostile world of ideas; that means of preparing their collapse. 676 f

Recognizes that his "movement had the intention of pulling down a world & of building a new one in its place." 849

We National Socialists must cling unflinchingly to our foreign-policy aims, that is to guarantee the German nation the soil & territory to which it is entitled on this earth. And this is the only action which before God & our German posterity would seem to justify an investment of blood: before God, since we are placed in this world on condition of an eternal struggle for daily bread as beings to whom nothing shall be given & who owe owe their position as lords of the earth only to the genius & courage with which they know how to struggle for & defend it. 948

Only the might of a triumphant sword will in the future assign us territory & with it life for our nation 949

No consideration of foreign policy can be guided by any point of view but this: Does it benefit our nation now or in the future, or can it be harmful to it? This is the sole preconceived opinion in dealing with this question. Partisan, religious, humanitarian, and all other points of view in general are completely beside the point. 558.

"The great stupid mutton-herd of our sheepishly tolerant people" see the glorious superior race!

The German Reich, as a State, should include all Germans, not only with the task of collecting from the people the most valuable stocks of racially precious elements & preserving them, but also to lead them, gradually & safely, to a dominating position. 601

"We shall reach our goal", declared Goebbels "when we have the courage to laugh as we destroy, whatever was sacred to us as tradition, as education, as human affection" 233 note

ROME, Nov. 10 (AP)—The Vatican radio broadcast without comment today a religious creed of Nazi "believers in God," including a declaration of faith in Reichsfuehrer Hitler which the announcer said was published in a German paper.

The German weekly Nordland, organ of the "German believers in God," published a sort of catechism in the form of questions and answers for its "faithful" in its issue of Sept. 15, the announcer said in an English language broadcast.

"There, among other things," the announcer said, "one reads:

" 'Why are we National Socialists believers in God?

" 'We National Socialists are believers in God because in us, as German men, veneration of the divine and faith in it are impressed in an indelible manner in our blood and being.

" 'In what do we National Socialists believe?

" 'We National Socialists believe:

" '1. In the divine.

" '2. In the unity of the universe.

" '3. In mother earth.

" '4. In destiny.

" '5. In the creative force of our blood.

" '6. In our people and its mission.

" '7. In our Fuehrer.

" '8. In the National Socialist peoples' community.

" '9. In ourselves.' "

The broadcast made no mention of President Roosevelt's recent statement that the Nazis planned to abolish Christianity for their own system of religion in which

NY Times Nov. 11, 1941

the Bible would be replaced by Mein Kampf.

Among the statements attributed without comment to the article in Nordland were:

" 'The divine manifests itself in the cosmos, in nature inanimate and animate. * * * The divine in the highest form is personified in the (German) people because:

"1. 'The individual, in accordance with nature, represents the only means of life and being for the people.

"2. 'Because the people is a vital unit of men willed by nature or the divine.

"3. 'Because the individual only within his people can develop his divine faculties and energies, or, rather, only in the people can he live."

Among other statements attributed to Nordland were:

" 'What derives from the fact that the divine in the highest from is personified in the people?

" 'It derives from it that service for the Fuehrer, for the people and for the fatherland is divine service.

* * *

" 'To believe in our people and in its mission means:

"1. 'To have unshakeable conviction that our people represent the highest worth of all humanity on earth.

"2. 'To follow the will of nature, according to which the best people is called upon to command.

"3. 'To know that to be led by the best people redounds, from the necessity of things, in benediction on other nations.

"4. 'To work, sacrifice ourselves and fight indefatigably for the ascent and victory of our people."

"The Godbeliever's Catechism" issued from the German Propaganda Office. Q. 12. "What are the relations between a German 'believer' and Chy.?" Ans. "He has a religious belief and has no need of that of other peoples. For him the revelation offered by nature & the people, the duties that devolve upon him from his blood, and the conviction that he survives in his people is enough. Christianity can offer to the believer in God nothing that can give him a greater conviction, a stronger force and a better support. We can not find that Chy. has helped the German people. On the contrary our people have been ruined by Christ & the priests. Only a return to our ancient beliefs has made us free again. We have no need of Chy. for the salvation of our people." Q. 13. Who can legitimately call himself a Believer in God? Ans. A Believer in God is he who has returned to his distinctive beliefs & has freed himself from every foreign tie. He breaks these by going to the competent authority & declaring his exit from the

Church because he does not recognize any other tie than that which binds him to his people." Q. 2. What is the Divinity? Ans. We reject every anthropomorphic characteristic of God implied in such phrases as, a jealous God, God the avenger, anger of God. The Word of God and the personal inspiration of the prophets by God are things extraneous to the German faith: hidden revelations belong to the realm of pious legends."

National Circle of Germ. Believers in God Quoted in "The Spiritual Issues of the War." May 8, 1941

"I shall eradicate the thousands of years of human domestication. I want to see again in the eyes of youth the gleam of the beast of prey. A youth will grow up before which the world will shrink." Hitler. Quoted in The City of Man

"The Spiritual Issue of the War"
Jan 29. '42

THE NAZI CREED

In our issue of November 20th, 1941, we gave an account of the Nazi plan for a National Church of the German Reich, in which reference was made to a "profession of faith," which was "nothing less than a new creed, in which Hitler replaces our Lord as the supreme revelation of God."

We are now able to quote the terms of this Profession of Faith:—

"We believe in one great eternal National Socialist German State. We believe in the National Socialist conception born in the man Adolf Hitler during the great struggle between German Humanity and all the races of the earth. We believe that, in answer to his prayer, Almighty God restored to this soldier the sight he had lost during the World War. We believe, we see, and we realise, in this man alone, the Saviour and the Ruler sent to our German nation, to our country, and to our people who are bound to us by ties of blood. We believe in his written work, Mein Kampf, which alone is holy, we believe we must obey all the commandments laid down therein with all our knowledge and all our power, and, if we carry them out in all sincerity, we believe that we may thus confess ourselves: O Lord, we stand before Thee without sin. We are bound body and soul to our Führer, to our country, to our people, and we cry together with a loud voice: Adolf Hitler, our Führer, we shall be faithful to thee unto Eternity."

Chamberlain "Japan over Asia" 274 f
Prof. Chikao Fujisawa "the sovereignty does not reside in the state but in the august person of our Emperor (Tenno) who is believed to be an actual living Deity" A retired naval officer in the magazine "Contemporary Japan" characterizes the Emperor as "the personal incarnation of Divinity, and therefore free from all evils and defects, representing all that is good & perfect."

The Vatican City radio, heard here yesterday by the Columbia Broadcasting System, quoted a pastoral letter issued by Joseph Ernest Cardinal Van Roey of Malines, Belgium, on Feb. 15, in which he criticized any new order that excluded Christ and called on his fellow-Belgians to pray for the "dawn of peace, liberty and prosperity."

"Whoever aims at annihilating Christian influence in society and in public life is confining it to a cultural and sacramental ministry," the Cardinal said. "Christianity preaches the dignity of the individual and his sanctification. * * *

"The supreme God of society demands that the church be able to exercise freely her mission in the world, and no new order can be beneficent that does not recognize the historic order established by God, in which individuals, families and peoples, all humanity, is set up in Christ and for Christ."

"Hitler's Words" ed. by Gor Prange -
N.Y. Times Bk. Rev. July 2. '44

Hitler's world view is based upon three premises, which are deeply rooted in nineteenth-century German thought: struggle as the father of all things and the essence of all history, for "it is an iron principle: the weak fall in order that the strong may live"; the superiority of the German race, for "take away the Nordic Germans and nothing remains but the dance of apes"; the decided necessity of great leaders, for democracy "represents a conspiracy of dwarfs against him who towers head and shoulders above the masses." Back of these premises stands an image of man as "the most brutal, the most resolute creature on earth. He knows nothing but the extermination of his enemies in the world. * * * One is either the hammer or the anvil. As long as there are people on this earth there will be nations against nations."

Lakeville Journal

TO THE EDITOR

May 29th

I'd like to state **here** and **now** that I'm against my Father's proposal to keep out the Jap and his wife — let them come and reside in Lakeville. Having just returned from the Southwest Pacific I'm all the more anxious that this happy condition exist in my home town — so that, when I walk down the street and see that yellow swine walking towards me I'll be able to get still another sock at him.

Cordially,

Richard Ney

June 8. 44

[From Late Edition of Yesterday's TIMES.]

U. S. Japanese Unit Is Cited

WITH THE FIFTH ARMY in Italy, July 20 (U.P.)—Lieut. Gen. Mark W. Clark announced today that the War Department had awarded a citation to the Hawaiian-American 100th Battalion for their "outstanding performance of duty in action June 26 and 27 in the vicinity of Belvedere and Sassetta." The battalion, commanded by Lieut. Col. Gordon Singles, is composed of Americans of Japanese descent, all volunteers.

Mussolini. "We are members of a State which controls all the forces which stir within the nation. We control the political forces, we control the moral forces, we control the economic forces, we are in the full meaning of the words a Corporative Fascist State" ... "I affirm anew and with no less energy my formula of speech in the Scala at Milan: all in the State, nothing outside the State, nothing against the State." ... "The Fascist State, the highest & most potent form of personality, is a force but a spiritual one. It assumes all the forms of man's moral & intellectual life. Hence it cannot be limited to the simple function of keeping order, as is the wish of liberalism; it is no simple mechanism which limits the sphere of so-called individual liberties. It is the form & interior norm and the discipline of the whole person: it penetrates the will as well as the intelligence. Its principle, the directive inspiration of human personality socially united, descends into the depths of our being and dwells in the heart of the man of action as of the thinker, of the artist as of the scientist: a soul within the soul." ... Liberalism makes the State serve the individual; Fascism reaffirms the State as the veritable reality of the individual" ... "The State considered as a universal ethical will is the creator of right" ([illegible] (29))

Bukharin Pravda, Mch 30. 1934. "This victory (i.e. of communism) will be furthered... by a universal class hatred with regard to capital. That is why Christian love, which applies to all, even to one's enemies, is the worst adversary of communism."

[Prof. Bodero to the students of Padua] "Yes gentlemen, to hate our enemies and intensely love our friends. Lack of hate, still worse to love our enemies, is a form of cowardice that no one who thinks leads to a lasting & serious victory can accept" Scorza the Chief of the Fascist Youth in response to an article in Osservatore Romano which said "hatred, a Fascist virtue is not a Chr. virtue"

Bodero: "There is a virtue which should be your stimulus, should be the flame of your youth, and the name of this virtue is hatred"

Goebbels "We shall reach our goal when we have the courage to laugh as we destroy, whatever was sacred to us as tradition, as education, as human affection"

Hitler quoted in "The City of Man," "I shall eradicate the thousands of years of human domestication. I want to see again in the eyes of youth the gleam of the beast of prey. A youth will grow up before which the world will shrink."

Gordon Poteat on my visit to Crozer in May 1943: "Two summers ago I heard you speak on 'Our Debt to the Past' at Silver Bay. I could wish that you might give that same address here to our students. Or if not may I make bold to suggest that you speak on a theme related to the personal integrity of the minister. Have we let down on our standards of personal character as far as the ministry is concerned?"

I. J. Buckton of Springfield Ill. to Irving to the Champaign Seminar. Ap 5 '43. "The Champaign Conference allowed too little discussion. And I think Clark was too devastating on the ministers. When you look at the next group of ministers greet them as heroes in shining armor. Clark made me feel like a heel. In those kind of conferences Jesus isn't concerned about our sins but about our friendship with Him. Anyway I enjoyed it."

"ROCKLEDGE"
LAKEVILLE, CONNECTICUT

R.E.S.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE."

(1) I am not now a member of the church. I accept Christ as my personal Saviour and hereby confess Him.

Name____________________

Address____________________

Church Preferred____________________

"THE MASTER IS COME AND CALLETH FOR THEE."

(2) I am a member of the church elsewhere. It is my purpose to unite with the church in this community.

Name____________________

Address____________________

Church Preferred____________________

"O LAMB OF GOD, I COME."

(3) I am a member of the church, but hereby reconsecrate my life to God with the purpose to live more for His glory and for the good of His Church.

Name Chas Strohman

Address RR1 Box [illegible]

Church Harvey Browne

Dear Lord,
Help me to live this day
Quietly, Easily;

To lean upon Thy great strength
Trustfully, Restfully;

To wait for the unfolding of Thy will
Patiently, Serenely;

To meet others
Peacefully, Joyously;

To face tomorrow
Confidently, Courageously.

Margaret H. Fisher

Suggested by Dean Charles R. Brown's
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ST. MARTIN'S CROSS – IONA Elma Story

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Mrs. R. E. Speer
Rock Ledge
Lakeville
Conn. U.S.A.

Dear E.B.S., I'd   Paignton: July 30.
a sweet note from Patty asking me to visit, but she'd to go on holiday just as I came to Devon, so perhaps I'll manage in September as I return to Glasgow from Denmark (by way of London). I'd so like to see her & the others.. Your [illegible] was soft & hot – and lively with controversy about G. McL. & his work! I was much interested... I go to Denmark tomorrow; home fr Glas. on Sept. 8. Much love – C.H.

PAXTON PRESBYTERIAN CHURCH
Paxtang, Harrisburg, Pa.

Congregation formed around 1720, and organized 1732. This building erected 1740 is the oldest Presbyterian church in continuous use in Pennsylvania. An historic spot closely identified with early Colonial history and the American Revolution. Chapel erected in 1905, enlarged 1923. Marker shows location of early log church.

Post Cards of Quality. — The Albertype Co., Brooklyn, N. Y.

PO

CATEDRAL--P

Dear Robert, We wish

Yours all joy at this
Christmas Season.

Your affectionate

GOD WANTS THE BOYS

God wants the boys, the merry boys
The noisy boys, the funny boys,
The thoughtless boys:
That He as God may make them pure
And teach them trials to endure.
His heroes He would have them be
Fighting for truth and purity.
God wants the boys.

(Reverse side)

Are you willing to be God's boy? If so, sign your name to this covernant and daily ask God to hep you keep it.

"I receive Jesus as my Savior and I will try to do what I think He would like to have me do."

Mrs Dennis
Mansfield.

Xm. 1921

Binyon

RESOLUTION ADOPTED BY THE PRESBYTERY OF NEW YORK
ON THE DEATH OF WALTER LOWRIE, December 14, 1868

"The Presbytery has heard of the decease of the Hon. Walter Lowrie an aged and venerable elder of the First Church of this city and they desire to enter this Minute as a tribute of their high esteem for his public and Christian character. Mr. Lowrie has long been an influential member of this Presbytery upon whose judgment and learning his brethren have always relied.

Mr. Lowrie has long been the wise, zealous and faithfull and disinterested Secretary of our Board of Foreign Missions. By his counsel and efficient aid that Institution rose into existence, and until very lately he was most unremitting in his attention to its high and important interests. Few men have passed through a long life more usefully and more honorably, and few have left a more beautiful character, and example, as a precious legacy to his family and the Church, and while the members of this Presbytery submit with Christian resignation to the will of him who so early chose him out of the world, and made him so long a bright example of Christian conduct for his fellow professing Christians to copy, and while he has left behind him such evidences of his interest in the Lord Jesus Christ, and the sweet assurance that he is now with him in glory, this Presbytery cannot but feel and express their deep sense of the loss which we and the Church has sustained by his removal from among us.

Presbytery also beg to offer to the bereaved family their tender sympathy and condolence and direct the Stated Clerk to transmit to them this minute with the resolution of condolence."

James K. Campbell
Stated Clerk

In Bethlehem Moravian Cemetery

In Memory to My Dearest Son
James McDonald Ross
Eldest son of
John Ross
Principal Chief of the
Cherokee Nation
Born Oct. 10, 1814
at Blue Springs in the
Old Cherokee Nation
East of the Mississippi River
Nr Hamilton Co. Tennessee
Died in St. Louis
November 9th, 1864
His Corpse (!) Transported by Adams
Express to Bethlehem
and Interred at this Sacred Spot
November 22d, 1864
Aged 50 years 29 days

Samuel Sidney
Smith
Born 25th April 1814 in
Bethlehem.
Departed 12th Octbr. 1819

* * *

How does our Saviour look?
"Right Clean", — was his
reply.

[illegible] than children in county of Piemont

Glory to God to God he saith
Knowledge by opening in truth
And life in perfection of death.

Calvin on Luke x. "The Lord purposely declares that all are neighbors, that the very relationship may produce mutual love. To make any person our neighbor therefore, it is enough that he be a man: for it is not in our power to blot out our common nature... The general truth conveyed is, that the greatest stranger is our neighbor because God has bound all men together, for the purpose of assisting each other... The chief design is to show that the neighborhood, which lays us under obligation to mutual offices of kindness, is not confined to friends and relations, but extends to the whole human race."

Yale News Bulletin - May 1944. The Middle School "is able to impart a Chr. attitude without trying to convert the boys or force a Christian religion upon them."

Keats to Mr. Hessey. Oct. 1818 aet 22

"In Endymion I leaped headlong into the sea & thereby have become better acquainted with the soundings, the quicksands & the rocks than if I had stayed upon the green shore and piped a silly pipe & took tea & comfortable advice. I was never afraid of failure; for I would sooner fail than not be among the greatest.

to Mr. Woodhouse. 1818 When I am in a room with people if I ever am free from speculating on creations of my own brain then not myself goes home to myself, but the identity of everyone in the room begins to press upon me (so) that I am in a very little time annihilated."

Galt. "Annals of the Parish" –

1779. "The rest of the year was merely a quiet succession of small incidents, none of which are worthy of notation, though they were all severally no doubt, of aught somewhere, as they took up both time and place in the coming to pass, and nothing comes to pass without helping onwards to some great end; each particular little thing that happens in the world, being a seed sown by the hand of Providence to yield an increase which increase is destined, in its turn, to minister to some higher purpose, until at last the issue affects the whole earth. There is nothing in all the world that doth not advance the cause of goodness; no not even the sins of the wicked, though, through the dim casement of his mortal tabernacle, the soul of man cannot discern the method thereof."

Bowman "A Sacramental Universe"

"The question that really calls for consideration therefore is not 'What is consciousness?' but 'What is the relation between consciousness & experience?' ,, To begin with the two are not identical: they are not equivalents. Experience includes unconscious as well as conscious states" p. 204.

"The age in which we live is notable for two things: man's prodigious triumph over nature in the sphere of theoretical and applied science & his tragic inability to order his own life" p.

Thos. Erskine of Linlathen of his brother's death. "That upper world must be a wonderful meeting place - meeting in God"

Sir James Barrie to Rhodes scholars
'The beginning of all you are to be already lies inside you - a little speck that is to grow while you sleep, while you are awake, and that in the fulness of time, according to your control of it, is to be the making of you or to destroy you'

Foolish Predictions

Walter Scott to his brother in Canada in 1817 advising him to bring his children back to Scotland as Canada is sure to become part of the U.S.

Rufus Choate referring to Waterloo as the "last of the battles" (p.234)

"Examine the Evidence"

Says Lord Chief Justice

"EXAMINE THE EVIDENCE"

By the Lord Chief Justice of England, Lord Caldecote

An examination of the evidence for the Bible as a Divine revelation, by a leading legal luminary, who is also well known for his outstanding Christian character. Reported in the London Daily Sketch.

Anyone who sets out, even in response to a request, to confess his faith must be ready, especially if he calls himself a Christian, to meet the criticism that his profession is better that his practice. Nevertheless, I will try to say what I believe and perhaps why I so believe.

I was brought up to take a good deal for granted which later in life inevitably called for consideration. It seemed natural to us, as to most children of our generation, to treat what we were taught by our parents as being beyond question, in matters of religion as well as in other affairs.

The Bible was the foundation of the teaching we received and the Old Testament was, of course, not left out.

In spite of the emphasis placed on the words of the Authorized Version, I think I realized fairly soon in my life, first, that the message which the Bible has for the world is not different in one language from that which it bears in another; and, secondly, that the Bible as a whole is unique in the religious literature of the world as the most honest and revealing record of human endeavor and failure ever written. No history or biography ever written was so sincere or complete as the Bible in its portrayal of the characters of its heroes.

When I began to examine for myself what I once thought almost axiomatic, about God and about Jesus Christ, I therefore had this background. The Bible was not a Book which needed to be defended against attacks as containing a number of incredible stories. It was, or rather it seemed and seems to me, supremely secure in its claim to be a Divine revelation.

In the eighteenth century the argument from design, as it was called, had an important place in Christian apologetics. The perfect balance and elaborate scheme of nature seemed quite rightly to point to the existence of a Creator of all things.

It is the argument of the Nineteenth Psalm: "The heavens declare the glory of God and the firmament sheweth his handiwork." It is a great and persuasive argument. At the same time, I cannot say that this was the way by which I came to a belief in God after I began to think things out for myself.

My faith began with and was rounded on what I thought was revealed in the Bible. When, particularly, I came to the New Testament, the Gospels and the other writings of the men who had been friends of Jesus Christ seemed to me to make an overwhelming case, merely as a matter of strict evidence, for the facts therein stated.

What St. John said in one of his Epistles sums up the case for the authenticity of their narratives: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life . . . declare we unto you."

The same approach to the cardinal test of the claims of Jesus Christ, namely, His Resurrection, has led me as often as I have tried to examine the evidence to believe it as a fact beyond dispute.

I hope that does not sound presumptuous, but I can only speak of facts as I find them upon the material before me. Whatever there may be that seems mysterious or contrary to human experience or the "laws of nature" in the account of the Resurrection, the difficulties of rejecting the plain affirmations of the men who made it the linchpin of their preaching are, I think, infinitely greater.

But this is not the time for examining the evidence (this statement is the result of my examination of the evidence) and I must simply say in the words of the Creed: "I believe in Jesus Christ . . . who rose again from the dead." One powerful argument for belief in the Divine Son of God is to be found in the influence He has had and still has in changing the lives and characters of individual believers.

The shameful betrayals of which Christians and Christian Churches down the centuries have been guilty cannot alter the fact that Jesus Christ makes saints of sinners.

It is certainly true that every man has to find God for himself. That man is to be counted happy who, like the once-blind man, tormented with questions which he could not answer, can say, "One thing I know, that whereas I was blind, now I see."

Being an honest seeker, you will not refuse a straightforward test. Take the Gospel according to John and pray that if there is a God, He will reveal Himself. Simply read through this historic statement and thus examine the evidence for yourself.

Christ's claim is, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). Do you believe it?

Testimonies to Christ No. 2 100, 75¢
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America's Greatest Orator

The Hon. Daniel Webster, LL.D., 1782-1852
U.S. Congressman, Senator, Secretary of State, etc.

"This is the Book!"

"This is the Book!"

One of the greatest speeches ever made was Daniel Webster's Address delivered at the completion of the Bunker Hill Monument, on June 17, 1843. In it, speaking of the coming of the Pilgrim Fathers to the New World, he said, "They brought with them a full portion of all the riches of the past, in science, art, morals, religion and literature. *The Bible came with them.* And it is not to be doubted, that to the free and universal reading of the Bible is to be ascribed in that age, ascribed in every age, that men were much indebted for right views of civil liberty. The Bible is a book of faith, and a book of doctrine; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man."

Professor Sanborn of Dartmouth College has told us that, on one occasion, when seated in the drawing-room, Mr. Webster laid his hand on a copy of the Scriptures, saying with great emphasis, "This is the Book! I have read through the entire Bible many times. I now make a practice to go through it once a year. It is the book of all others for lawyers as well as divines; and I pity the man that can not find in it a rich supply of thought, and of rules for his conduct. It fits man for life—it prepares him for death!

"The Gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what He professed to be or He was an imposter. There is no alternative. His spotless life in His earnest enforcement of the truth—His suffering in its defense, forbid us to suppose that He was suffering an illusion of a heated brain. Every act of His pure and holy life shows that He was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising sufferer for truth. Now, considering the purity of His doctrines, the simplicity of His life, and the sublimity of His death, is it possible that He would have died for an illusion? In all His preaching the Saviour made no popular appeals. His discourses were always directed to the individual. Christ and His apostles sought to impress upon every man the conviction that he must stand or fall alone—he must live for himself and die for himself, and give up his account to the omniscient God, as though he were the only dependent creature in the universe. The Gospel leaves the individual sinner alone with himself and his God. To his own Master he stands or falls. He has nothing to hope from the aid and sympathy of associates."

Two weeks before death, Mr. Webster dictated this testimony of religious faith, and desired it to be engraved as an epitaph upon his tomb:

"LORD, I BELIEVE; HELP THOU MINE UNBELIEF."

Philosophical
argument, especially
that drawn from the vastness of the
Universe, in comparison with the apparent
insignificance of this globe, has sometimes
shaken my reason for the faith which is in me;
but my heart has always assured and reassured me
that the Gospel of Jesus Christ must be Divine
Reality. The Sermon on the Mount can not
be a mere human production. This
belief enters into the very
depth of my conscience.
The whole history of
man proves it.

DANIEL WEBSTER

Testimonies to Christ No. 4, 100, 40¢.

If interested, write the publishers,

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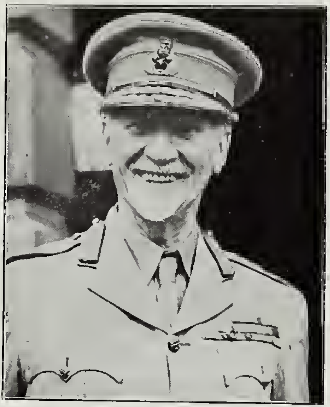
"OUR ONLY LEADER"

WHO IS HE?

FIELD MARSHAL SMUTS TELLS US



Field Marshal Jan Christiaan Smuts

(With honorary degrees from 21 Universities in Great Britain, U.S.A., Canada and S. Africa!) Commander of the Legion of Honour, Grand Commander of the Order of Leopold, Croix de Guerre, Hon. Fellow of Christ's College, Cambridge, Eng.. S. African Rep. in the Imperial War Cabinet 1917-18, Plenipotentiary for S. Africa at the Peace Conference in Paris 1919, Premier and Commander in Chief of South Africa now.

By T. Christie Innes

"OUR ONE AND ONLY LEADER!"

Many of our very greatest living leaders today are openly and avowedly believers in God. In these days of world-wide war it is good to know that front rank military leaders have profound faith in the Wisdom and Goodness of Almighty God. And no one alive today has a more astounding record of all-round attainment over a long period than that gallant 'Man of Steel', the pride of South Africa, Field Marshal Smuts, who is at heart a sincere and strong believer in Christ. He is a scientist, a lawyer, a soldier, a politician and a genuine thinker, and not in any secondary sense, but really outstanding in all these diverse branches of human achievement. We cannot but respect the well-weighed, long-considered, and simply spoken word of this remarkable Empire leader.

Speaking at the Centennial of the Dutch Reformed Church, at Potschefstroom, in the Transvaal, on the 25th. February, 1942, Field Marshal Smuts said:

> "Speaking from longer and wider experience and reflection than perhaps has been the lot of most others, I wish to say: fundamentally the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the eternal message. Let us follow the light which once shone before us, the greatest light that has ever arisen on the human horizon and which can surely lead us to that better world for which we are longing. In the twilight of today I see on that horizon—not the man of Moscow, not

the man of Munich, not the man of Rome, but the Man of Galilee. . . . This is the message also for the Church of today and for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only Leader. And the Church, as the carrier of this message should follow Him alone."

Interestingly enough this is not the first time that a Field Marshal has pronounced upon leadership. For Field Marshal Lord Wolsley, the great Irish soldier, (rated by some as scarcely inferior to Churchill's ancestral genius Marlborough) who came to Canada, and in 1870 put down the Red River rebellion under Riel without the loss of a single man, also addressed his officers on this subject. And Wolsley said that leadership is conditioned by three things in this order, (a) Understanding of human nature; (b) A good example; and (c) A clear and strong purpose.

If you will look at the New Testament account of Christ with these Field Marshals' words in mind you will realize that Christ is indeed "Our One and Only Leader".

Four times the word "Leader" is applied to Christ, the same Greek word 'Archegos' being translated by a different English word each time. First, Peter calls Him "the *Author* of Life" (Acts 3:13-15) and tells us that He was put to death for our sins. And Christ's incomparable understanding of human nature can be seen best by the fact that He knew that patching up of the sinful nature of man is not enough, and that He made available therefore, even by the sacrifice of Himself, a totally new divine life for all men. Others can philosophise about better living, but Christ can and does give new life by His unique regenerating power.

And second, we are told that "Him hath God exalted with His right hand to be a *Prince* and a Saviour" (Acts 5:31). So the Fundamental Law of the new life is Obedience. His 'good example' is proved in that He does not merely say 'Go!', but first and most He says 'Come and Follow Me!' He is the Prince Who most deserves and most inspires loyal following.

Third, In bringing many sons to glory, it was fitting that He for Whom and by Whom the universe exists, should perfect the *Captain* of their salvation by suffering. (Hebrews 2:10). In other words, the Path of the new life under the world's one and only Leader, involves facing under Him, a long, hard, personal warfare and discipline.

But fourth, "Let us run with patience the race that is set before us, looking off unto Jesus the Author and *Perfecter* of our faith (Hebrews 12:1-2). The Secret of the new life under Christ's control is to focus on Him, so that you too may have VICTORY now and always over all temptation. Christ's clear and strong purpose is to perfect you in every respect.

Leadership is absolutely necessary, and He is the Adequate Leader. Leadership is superlatively costly, and He made the supreme sacrifice for the world's salvation. By every highest standard Christ alone qualifies as the World's Commander-in-Chief. As Field Marshal Smuts says, "The Man of Galilee is, and remains, our one and only Leader".

But have you come to Him? Are you following Him?

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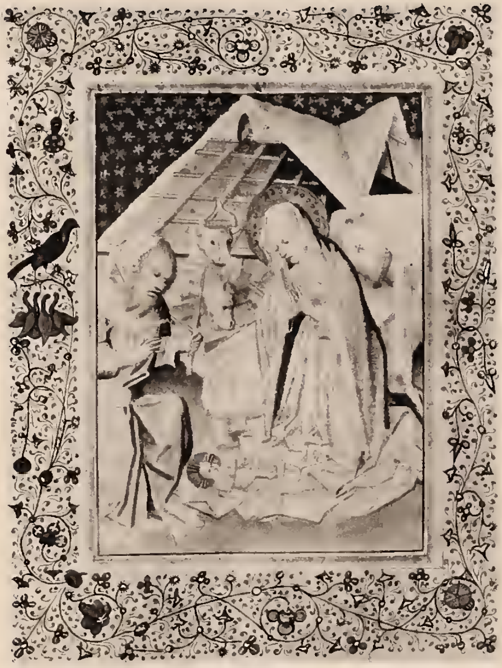
Env. Tract No. 272.



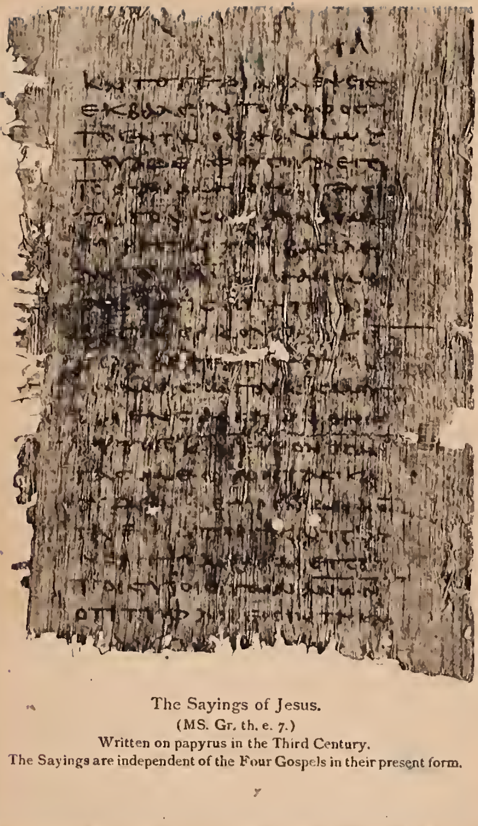
Page from a book of Hours. Written and illuminated at Delft about A D. 1470. (MS. Douce 248, *f.* 100^{v}.)

Printed at the Oxford University Press.

POST CARD

THIS SPACE MAY BE USED FOR PRINTED OR WRITTEN MATTER

THE ADDRESS
WRITTEN



The Sayings of Jesus.

(MS. Gr. th. e. 7.)

Written on papyrus in the Third Century.

The Sayings are independent of the Four Gospels in their present form.

Printed at the Oxford University Press.

POST CAR

THIS SPACE MAY BE USED FOR PRINTED
OR WRITTEN MATTER

THE ADDRE
WRITT

BOOKS OF THE TIMES

By CHARLES POORE Dennis Feb 28 '40

IN Mr. Thurber's "The Male Animal" there is a character who, upon being asked just what his politics are, defines himself decisively as an Unconfused Liberal.

That might be the name for Lancelot Hogben. When his friends told him (it seems quaint, now) he must choose between fascism and communism, he'd take neither. But no one can choose a label for him. He calls himself a Scientific Humanist. To find out what that is, you'll have to read the lively papers in his peppery new book, called "Dangerous Thoughts."*

Mr. Hogben's "Mathematics for the Million" and "Science for the Citizen" were, as you remember, huge successes. They became old tenants on the best-seller lists. They transcend the category Oliver St. John Gogarty defined as "popular books of science or rather books on popular books of science or rather books on popular science." They were lucid. They were trenchant. They were singularly free of humbug and old wives' tales. "Dangerous Thoughts" carries on the Hogbenian tradition.

Concerning the Uncopyrighted Verities

Of course, it is of little moment, generally, whether you agree with Lancelot Hogben or not. In either case, he holds your attention long after more soothing repeaters of the uncopyrighted verities would have put you soundly to sleep.

"Dangerous Thoughts" ranges through papers on science and race and prejudice and education for the Age of Plenty (plenty of bombers over Abyssinia, China, Spain, Poland, Finland) and Havelock Ellis. It ends with an epilogue.

In his epilogue Mr. Hogben says:

"That these essays are redolent with hope does not signify that the writer claims special knowledge of what possibilities, for good or evil, the future may hold. To sneer at hope is the cloak of snobbery with which outworn scholarship conceals its own mediocrity. If the intellectual liberty of the last three centuries disappears in the havoc of imperialist wars and post-revolutionary disillusionment, its destruction will be a just penalty for the cynicism with which so-called intellectuals cherish the prerogative of pessimism as the hallmark of a privileged caste."

Ideas in a Time of Danger

If Mr. Hogben has read Eduard Benes's "Democracy Today and Tomorrow" or Irwin Edman's "Candle in the Dark," he knows by now that the belief that civilization is about to disappear forever is not as widely entertained as he may have supposed. To sneer at hope may not always be so much a mark of snobbery as of plain ignorance.

Like Frank Lloyd Wright, Mr. Hogben is against the jamming of people into cities. (One may note here that it is one of the more brutal ironies of our time that fear of bombs has driven people out of Europe's cities after sensible peacetime arguments had failed to budge them.)

Lancelot Hogben's Dangerous Thoughts

The beehive pattern, he observes, is no longer necessary. People don't have to be jammed together. "Cooperative organization in the age of hydroelectric power, of light metals, of artificial fertilizers, and of applied genetics offer us new instruments of manufacture, new means of transport, and new means of communications, both to restore the serenity of small community life and to promote a lively sympathy with folk of other lands."

And only last Monday, General Johnson, while failing to remember the name of Lincoln Steffens, saw a small Diesel-powered electric plant that might hurry along decentralization in the future.

About his scientific humanism, Mr. Hogben has this to say: Its "New Social Contract" is "the recognition that the sufficient basis for rational cooperation between citizens is scientific investigation of the common needs of mankind, a scientific inventory of resources available for satisfying them, and a realistic survey of how modern social institutions contribute to or militate against the use of such resources for the satisfaction of basic human needs."

In a Majority of One

Very well. But who's to choose those experts —and what's to happen if they develop some strange ideas of the basic human needs? What are "basic human needs" in an economy of plenty?

Incidentally, if all the people Mr. Hogben doesn't like were removed—despots, economists, educators, propagators of racial myths and "old-school-tie Socialists fresh from the exploits of the Oxford Union" and many, many others—the number left to share the better life would be vastly reduced.

Well, as we've said, the matter of whether you agree with Mr. Hogben or not is frequently irrelevant. He's out to stimulate independent thought rather than to found a sect. He follows an old custom in making a fetish of unorthodoxy.

We've seldom read a man who could sound so much like a majority of one.

**DANGEROUS THOUGHTS.* By Lancelot Hogben. 283 pages. Norton. $2.75.*

HALIFAX SAYS WAR TESTS CHRISTIANITY

Continued From Page One

ain, he said, "when we have outgunned, out-tanked and out-planed the Nazis, we must see to it always that the flame of our faith burns as fiercely as theirs."

When Hitler starts in on Britain again, Lord Halifax said, "we shall be in better shape to deal with him." Installation of water tanks will help in controlling fires, and because of scientific development night fighters and anti-aircraft guns will take a bigger toll of the attackers.

TEXT OF THE ADDRESS

The text of Lord Halifax's address was as follows:

"Just about two years ago the Nazis began to bomb London. I was there myself at the time, and when I was there again only the other [illegible]. I got one or two impressions of which I would like to tell you.

"The first was of a change of mood. You no longer heard people repeating the slogan of the blitz days: 'We can take it.' That, of course, to some extent is due to there having been little bombing lately. London, too, has been cleaned up, and it is quite hard to recapture in your mind's eye what the desolation of those Autumn months in 1940 looked like.

"And we feel that when Hitler starts in again, we shall be in better shape to deal with him. Water tanks have been installed, so that fires can be put out quickly and, thanks to the scientists, when the time comes, our night fighters and anti-aircraft guns will be able to take a bigger toll.

"But, with the disappearance of the old slogan, I found on all sides something else. And that was a recognition that while the capacity to take punishment might prevent defeat, only the capacity to hand it out would bring victory. With eager satisfaction the British people have seen the first offensive blows delivered on the Japanese aggressor. Hour by hour they have watched the magnificent struggle of the armies of Russia, exacting a fearful price for every yard they yield.

"Impatient to Get to Grips"

"While sensible people see that the chiefs of the fighting services must decide on what is possible, and where and when, everybody is impatient to get to grips. Everybody feels better for such actions as the great raid on Dieppe. Everybody is stirred by the news of big bombing attacks on Germany. Everybody bears with enthusiasm of daring exploits in the Channel and the Mediterranean.

"With this feeling went another: that neither a persistent and relentless offensive, necessary though it is, nor the solution of problems of supply, vital as they are, will by themselves win the victory.

"Of course, we must have the tools and know how to use them; but we must also find in ourselves the spirit to use them properly. For behind the formidable mass of Nazi material lies the still more formidable fact of Nazi fanaticism.

"There you have a generation of young men and women trained for war. For eight years they have been living in a mental concentration camp. They have seen nothing, heard nothing and learned nothing except what their teachers wished. Their minds have been sealed. They are ready at the bidding of a single man to give themselves for a cause. We know that cause to be most evil, but they have been trained to believe that it has the highest claim on their devotion. So when we have outgunned, out-tanked and out-planed the Nazis, we must see to it always that the flame of our faith burns as fiercely as theirs.

St. Paul's Survival Symbolic

"Large numbers of American soldiers, sailors and airmen are now passing in and out of London every day. Among the many sights they come to see, one of the first is St. Paul's Cathedral. Two years ago it was hemmed in by offices, shops and commercial buildings of every kind. All these have now crumbled into dust and ashes under Nazi bombs, and today St. Paul's stands, as it should stand, and as its builder wished it to stand, clear, majestic, its great cross of gold above the city, sharp cut against the sky.

"Surely there is something symbolic in that. The confused mass of buildings has gone, the rubbish has gone, but what really matters remains.

"I don't know if that is how the sight of St. Paul's strikes your boys, but that is how the war is striking millions of us in Britain today. A great deal that we thought we valued has gone, but we have found something that is the best of all and that matters most. It matters to us. But it matters also to those of you whose sons and husbands and fathers are now gathering in Britain for the great assault on this thing that is called nazism. For them I can give you this assurance: they have gone to a country which is still essentially a Christian land.

"And I think they will find a new understanding among the British of what this war is about. That understanding I believe you have just as strongly as we. Although we know that we are fighting for our lives, we do not see the war simply as one of self-preservation. Although we are determined to rid Europe of Hitler and all his works, we certainly are not so foolish as to suppose that the world after the war will be the same world as it was before it. Although we see the war as one of liberation for the enslaved peoples, we also see it as a struggle to keep open the road from a Christian past to a more Christian future.

Christianity "Real Issue"

"We know that, stripped of the accidents which have brought this or that nation into war, the real issue for us is whether Christianity, and all that it means, is to survive.

"It may be that some would think that an overstatement. We have not always considered what Christianity implies, or remembered that nearly everything of value in our lives has a Christian ancestry.

"The right of each man to worship according to his conscience is the Christian expression of man's relationship to God. The law, which protects us from injustice, was in its beginning the Christian interpretation of human rights. The political claims, which secure our freedom, were developed within a Christian framework. The good neighbor of these days is the good Samaritan of the parable. The hospital, to which we go when we are sick, was in origin a work of Christian mercy. The school, to which we send our children, was the fulfilment of the Christian duty of education.

"The family, in which we find our private happiness, is the very heart of any sound society. And every one of these things is rooted in the Christian thought of the value of the individual human soul, which the Nazi system flatly denies. On all this we have lived, enjoying what has come down to us from a Christian past.

"We haven't always given these things much thought; and we haven't always tried to add much to them. We have been living on our capital. We have only realized its value now that we are in danger of losing it, and have a clear picture of what life on the Nazi model would be like. Yet, however careless we may have been, we have never turned our backs upon our Christian inheritance, nor shall we do so now.

"Better Answer" Than Nazis'

"To all of this, of course, the Nazis will say that we are simply fighting for a dead past. They will say that Christianity offers no answer to the pressing problems of life today. They will say that it has no solution for unemployment, for poverty in the midst of plenty, for the sense of insecurity which mocks our command of nature. They will say that these material problems can only be solved by material means; and they will claim that nazism does meet the daily needs of the common man.

"But, with peoples of every race and religion who share our Christian standard of values, we know that there is a better answer.

"We believe that if we have failed in the past the fault was not in Christianity but in ourselves. By the Christian way we can, and we shall, conquer poverty, insecurity and unemployment. And unless we are ready to apply ourslves to this task, we have no right to the Christian title. In so doing we shall save our souls, where nazism would destroy them. For man does not live by bread alone.

"If indeed we had been prepared to turn our backs upon all those things of the spirit that are our birthright, we need never have gone to war. We might have accepted the Nazi philosophy, and filled our bellies with the crumbs that fell from the Nazi table. And the price would have been slavery. We chose otherwise.

"So there is among British people a deeper sense that it is not enough to recognize the source and value of our birthright. Day by day we have to dedicate ourselves to its defense. There is no question here of seeking easy security and happiness, as men often judge them, for these, when sought for themselves, are will-o'-the-wisps, elusive as our own shadow.

"There is an old saying:

Money lost, little lost,
Health lost, much lost,
Heart lost, all lost.

"We Grope to Old Truths"

"When a man has made money, he has made very little, and that little he may soon lose. When he has health, he has much—so long as he can keep it. But heart, courage, a purpose beyond himself, are everything; and when a man has these, he has found the only real happiness and security.

"Through all the sorrows of this war we are groping our way to a new understanding of these old truths. The recovery of them is giving us a new confidence in ourselves and in our future. It is adding fire to our purpose and strength to our arms. If these things, as most of us dimly feel, are true at all, they matter more than anything else. And those who believe them must go all out and fight for them.

"The Puritan soldiers in the English Civil War were said to win their battles because they knew what they were fighting for and loved what they knew. That is the old secret of the superhuman strength of the great saint or the great soldier, that he knew what he fought for, and loved it better than ease or happiness or life. For love is the strongest force in the world, and the highest love is that which bids a man give everything for something outside and beyond himself.

"During these last three years the British people have learned much in a hard and bitter school. While any one of British race must thank God for the courage of his people, what we have learned together has brought us a new humility, which we needed. We acknowledge that in the past we have tolerated much of which we are now ashamed. We are resolved never again to lose that new sense of values which we have won through the war. We shall uphold these at whatever cost, so that we may build a future in which they shall raise and rule the lives of men.

"Well, I have tried to tell you some of the impressions England left on me. I have tried to show you what St. Paul's means to us, standing clear above the city—a reminder that what we are fighting to preserve, freed of all that once marred our view, is the Christian way of life; an inspiration to fight better; an assurance that after victory, by following the Christian way more faithfully, we shall come to the kind of future we long to see."

London Times Cites Allied Faith

LONDON, Monday, Sept. 21 (Reuter)—The Times of London, commenting today on Lord Halifax's speech yesterday, said there was little doubt that "there is, on the Allied side, a faith that burns with as deep a flame as Nazi fanaticism."

The comment was made in a leading editorial headed "Faith of Freedom."

"All ardors that have ever been devoted to holy war are rightly enlisted in the cause of the United Nations," The Times said.

Patterson. Life is a Hope	Rom. 15:13
● Hopkinson. "Be Merry"	•
● Chinese Natal. Force	"
Drinkwater, "Robinson of Eng."	
Churchill on Rosebery	
Wm James on "Time"	
Pascal on Past & Present	
G.B. Shaw on Present only	
Lowell, on Pilgrim Fathers	
● Dante on Speech	
Massingham on Pres. & Past	
Re-thinking Missions on Persons	II Cor. 5:17
Wm Clarke on Christ	"
Environment & Heredity	Phil. IV, 13
Fuller on Genealogy of Jesus	"
● Borsi	Heb 4:12
● Hay on Right	II P. 3:13
Maritain on State	Isaiah
Dawson on Pagan "	"
Aphorisms of Ignatius	

MacDonald, "O love me live"	Mtt. 24:5, 23
"None other Lamb.	" 28:20
Talbot on Present Situation	Mk. 1:17 f
Martin on Christy. "	"
"The Greatest" Dickenson	"
Wall St. Bomb Explosion	L. 2:49
Ephraim Peabody.	Jno. 13:34
Hodge on Consciousness	"
Thompson "	"
Barth on Fellowship	"
Cas on Normality of Christ	Earthly Life
Dean Briggs on his Mother	"
Elinwood on Atonement	Death
Raymond "The Highest Certainty	"
"Jesus & the Scars"	"
Kagawa on Resurrection	Resurrection
"Rigi's I lie"	"

Stories

Dr.   story of the old minister who was taking occasion of gratitude. Praise - that it was made by God successive and not simultaneous. - Otherwise our ancestors & posterity would be here at the same time

The German Catholic who came for us in the car from Cranston to Providence City - the straight right line roads. I remarked a right angle road. "Yes sir," said he, "it is almost so. But not wholly. The first four angles is right angles, the next four is left angles."

Dr. Hal Young's story about child's essay on Elisha, the bears & the children. 'And they did as he did and the bears did.'

Mary Orbison - God's time & Wilson's time

Col. Halford's old negro. Wilson - I'm going to vote for him. A man who can take all the rail roads of the country & give them to his son in law, and who can take an hour off the daylight & add it to the day - I tell you he's some man."

The test of endurance of a French, British, American, German soldier in a room with a skunk. First Brit. then Amer. then French. then the skunk.

"There was a young man from the city
Who saw what he thought was a kitty
He gave it a pat
And said "Pretty cat"
Then they buried his clothes out of pity."

Root & Roosevelt. about to die. "Are you sure that you made that point clear at Washington!

Marquis – "Don't you think there is great danger in the expressing of the people." "The danger that they were all of their [illegible]."

The brunt of the Gilbert Army. Drummer Pat. "Did you say that that Sect of few, Republicans & Democrats, Independents, Greenbacks, Whigs, & Negroes. Anyone & their Enemies were not to there at one time? Were I there there was not to much judging to put by."

There was a young man of Placentia
Who said that his pie was the accident
[illegible] to [illegible] on his hat
And the [illegible] that
He had of a [illegible] in his own [illegible].

The negro soldier – snapped by wife each time he came home from the camp. – Last time – "Dinah, now you just leave me alone. I wanta to fight this war in peace."

Miss Eakin - of W. Africa mission. Saw over the door of a house at Duala, Kamerun. "The old falls. The times will change. And new life will blossom from the ruins." Schell spoke of this on the day we heard of the abdication of the Czar.

"You forget but realize what a beautiful task, what a magnificent career the missionary Morgenthau work is - Their lives have been full & glorious." Morgenthau on the Persia-Turkey mission who died in the war. "Although things look dark now it is just to the moment that we must look for daylight & hope. [illegible] you would agree that the struggle has left a face on the world greater than any other."

COPY

"THE LESSON OF THE DAY"

"It is a gloomy moment in history. Not for many years - not in the lifetime of most men who read this paper has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment and without the prospect of it.

In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel an indifference (which, happily, no man pertends to feel) in the issue of events.

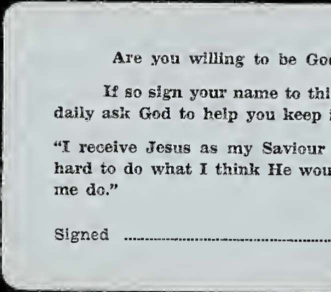
Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom - the wisdom of honor, of faith, of sympathy and of charity - no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this wide-spread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Good Friends - Let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In times of peril we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed and beloved as a great light in darkness."

The above article is reprinted from
Harper's Weekly - Vol. 1 - page 642 - of
the issue dated October 10, 1857 - 74 years ago.

GOD WANTS THE

God wants the Boys, the m
The noisy Boys, the funny
The thoughtless Boys
That He as gold may make
And teach them trials to en
His heroes He would have t
Fighting for truth and puri
God wants the Boys.



Are you willing to be Go

If so sign your name to thi
daily ask God to help you keep

“I receive Jesus as my Saviour
hard to do what I think He wou
me do.”

Signed ....

Children of yesterday, heirs of tomorrow
What are you weaving? Labor & sorrow.
Look at your looms again, faster & faster
Fly the great shuttles prepared by the Master
There's life in the loom
Room for it, room.

Children of yesterday, heirs of tomorrow
Lighten your labor & sweeten your sorrow
Now while the shuttles fly faster & faster
Up and be at it, at work for the Master
He stands by your loom.
Room for Him, room.

Children of yesterday, heirs of tomorrow
Look at your fabric of labor & sorrow
Seamy and dark with despair & disaster
Turn it and lo! the design of the Master
The Lord's at the loom
Room for Him. room.

POINTS ON PREACHING

by

W. R. Maltby

In the "British Weekly" 1942

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

3. By loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

4. There is always water if you bore deep enough.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.

6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

8. In preaching-- no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.

9. Irrelevance is sometimes an infirmity; usually it is a sin.

10. Emotion arises out of the truth; Emotionalism is poured on to it.

11. Listen before you speak. See before you say.

12. Aim at being independent of the Concordance, but do not disdain it until you are.

13. Love simple speech as much as you hate shallow thinking.

14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

15. Never talk down to your audience; they are not there.

16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

17. By your consonants people will know what you say; by your vowels where you come from.

18. Be audible, but don't shout. Clearness carries farther than clamor.

19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

20. Be not like the brook; pause sometimes.

21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

22. A preacher's damnation. "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."

A Statement of Loyalty Issued by Members of the Society of Friends

From "The New York Tribune," March 28, 1918

[**There are certain fundamental principles of right and humanity which** every man must feel called upon to defend, even to the extent of forcible resistance] if long-continued, intolerable conditions, caused by morally defunct people, are to be ended before the world is enslaved. For more than two centuries the Society of Friends has stood steadfastly and consistently for peace to the limit of toleration. It is in matters of individual conduct, however, rather than in National Wrongs, that those principles have proved effective. [Many distinguished Friends in the past have realized that, in cases of great collective oppression, mere submission only renders the objects of the oppressor more easily attained.]

It is well for us to profit by the experience and judgment of those of proved attainments and acknowledged usefulness in the community, rather than by the views of those who have not those qualities. Thus we may well consider the experience and judgment of William Penn, James Logan, John Dickenson, Nathaniel Greene, Israel Whelen, Thomas Mifflin, Jacob Brown, John Bright, John G. Whittier, and a number of Friends living to-day, of similar distinction and experience in the facts of life.

Our foundation principle, and the excuse for our separate corporate existence, is a belief in the Divine Immanence or a direct communion with God. The object of our Society, therefore, is to awaken every one to a consciousness of "that of God" within him which will "speak to his condition." Any particular testimony as to outward affairs must then be the statement merely of a particular person or group within the Society, unless approved by it.

We believe that the Society of Friends is as earnestly opposed as any one to the enthrallment of the world by a military caste; to the human slavery and slaughter imposed upon Belgium, Poland, Armenia, and other countries; to the wholesale destruction of innocent non-combatant women and children; to unparalleld atrocities and to the spread of unorganized barbarism. We think that a decent respect for the opinions of mankind makes it incumbent upon the Society of Friends to make such a statement.

The principal thing which George Fox did was to break away bravely from the bondages of traditional dogma, and point from the slavery of the formal Church Discipline to the Authority Within. Elias Hicks followed this principle in proclaiming that no book or dogma should be adhered to, unless it met the Witness for Truth in the individual heart.

[We do not agree with those who would utter sentimental platitudes while a mad dog is running amuck, biting women and children; with those who would stand idly by, quoting some isolated passage of scripture, while an insane man murdered him, ravished his wife, bayoneted his babies or crucified his friends; nor with any person who would discuss with some well and contented stranger the merits of various fire extinguishers, while his wife and children are calling to him from the flames of his burning house.

We believe that wrong is relative and has degrees, that there are greater things than human life, and worse things than war. There is a difference between peace as an end, and peace as a means to an end. We do not want peace with dishonor, or a temporary peace with evil. We will not equivocate with honor, or compromise with wickedness. We must not only seek to save ourselves from war, but posterity as well, and we must not mistake pictures or names of things, for the things themselves. It takes two to make peace, but only one to make war.

Believing that it is not enough at this time to be neutral, and that the views of the Society of Friends have not been adequately represented by the official statements of its executives, nor by the utterances of many of its public speakers, we feel that we should follow the course of our brothers in England who both now, and in the past, have realized that there are unusual and extraordinary circumstances of infrequent occurence, which cannot be rigidly or fully met by any man-made church discipline. We, therefore, deem it consistent with our Quaker faith to act according to the dictates of our own consciences, and proclaim a unity with the teachings of Jesus Christ and the messages of the President of our country.

As to the former, we believe the Master to have been a religious teacher in normal times, whose words were addressed to individuals living in those times. We cannot think that He would have remained neutral against organized savagery. In the political affairs of a nation we are to "render unto Caesar the things that are Caesar's". Jesus made known this attitude by the questions His hearers asked Him. We cannot think, if the long history of Germany's intrigue and barbarism were related to Him, and the question asked- "Is it lawful for us to rise and resist the aggression of this mighty power by force of arms, or to covet bondage for ourselves and our children?" - that He would have answered- "Let the giant have his way, resist him not." Rather we believe He would have said; "They that take the sword shall perish with the sword and in such a cause whosoever shall save his life shall lose it, but whosoever shall lose his life, the same shall save it". We remember His words in the 23rd chapter of Matthew, and His armed, forcible driving of the money-changers from the temple, with the destruction of their property; His statement that He came "not to send peace but a sword;" His prophecy that wars "must needs be;" and many other sayings, that were not the language of slavish submission to aggression and evil, but of manly resistance. His teaching that we love our enemies can, we think, be made to mean complete non-resistance to national aggression and evil only by tearing them out from the rest of the New Testament, and their setting in Oriental thought and life, as well as by ignoring the conduct of the Master himself.

It is, perhaps, reasonable to believe that God works through human instruments, and that He wishes us to be "His hands" for reward and punishment. This course has, we believe, been patiently and forcibly stated to us by the President of the United States, who has shown us that the "right is more precious than peace." We proclaim our loyalty to the cause of civilization, and to the President of the United States, and our willingness to help in all ways that may be opened to us by the Inward Light, which is the foundation of our faith.

This statement is signed by representative Friends of Philadelphia, New Jersey, Delaware and Maryland. New York Friends have already issued a similar declaration. The signatures to the above were headed by the following nationally known Quakers: Isaac H. Clothier, Joseph Wharton Lippincott, Joseph W. Swan, W. Penn Hoopes, Robert M. Janney and William P. Haines.

* * * * * * * *

Believing that the foregoing is an accurate presentation of the views most conscientiously held at this time - now that our beloved country is, once more, fighting for noble principles and, indeed, its very existence - this statement has been reproduced and placed in circulation by certain Friends who feel that these courageous, noble and truly Christian words should be widely read, and earnestly and prayerfully pondered.

June 3, 1942.

Indiana – Wed

Today's Gospel
Crowd Trends
Acts I. 8
Purpose of Seminars
The Min.'s Bible
The Eternal Presence

Thurs.

Jno. XVI. 2
Discouragement
Min. in Condition
Consciousness of Christ
The Eternal Presence.
Unity
Purity
Worship
Man Sent from God.
New Heav. & New Earth.

Cailliet & Kraemer

Jesus & the Bible
- as Preacher
- as [illegible]

} K

The Unique Bible
What have we to preach
The Eternal Presence

} Ca

Berkeley
Good News 5
World Trends
Ecu. Movements
What's Right [illegible]
Perils of [illegible]
Present [illegible] of the church

PRINCETON THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

Dr. Robert E. Speer
Rockledge
Lakeville

PRINCETON, N.J.
MAY
PM

Discouragement. Psa. XLII, 6

Old Things & New Isa. XLII, 9, 10
The Eternal Presence Matt. XXVIII, 20
The Word Came. Luke III. 1
The Foren Excuses Luke XIV. 18
Jesus as a Man of Prayer
Jesus & The Bible Luke XXIV
Never Man So Spake John VII. 46.
Love One another John XIII, 33.35
Remember. John XV, 20
The Hope that Purifies I John III. 1-3.
What Christ does for me Acts IX. 6.
Place of the body in Religion Rom. XII. 1
Hope. Rom. XII. 12
Wanted - Followers I Cor. XI. 1
Ambassadors II Cor. V. 20
The Holy Spirit Gal. V. 25
Holy Spirit Likeness. Gal VI. 1
The Mystery of Iniquity II Thess II. 7.
Mystery I Tim. III. 16.
Two Ways to Approach the Holy Heb. IX. 3
Growth. II Peter III, 18

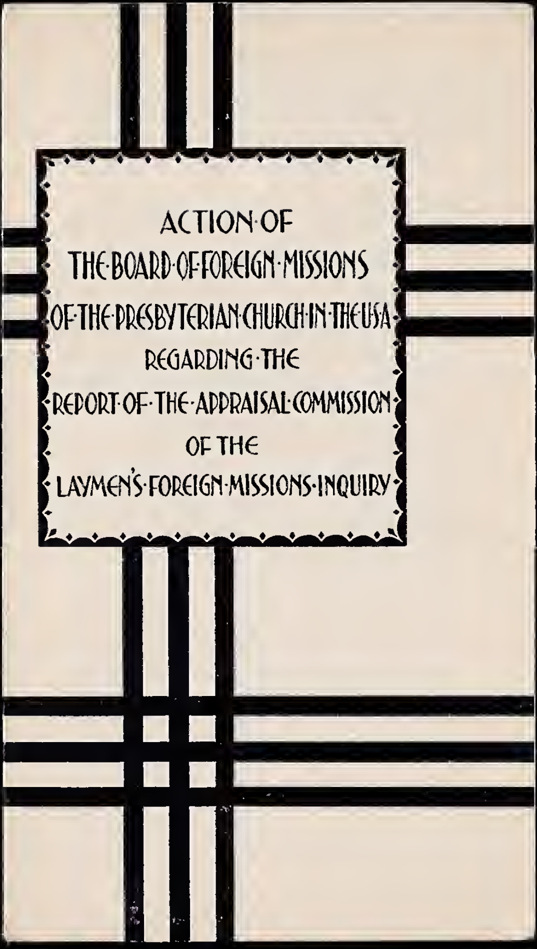
Christian Rationalism I P. III, 15

A New Earth II Peter III, 13, 14
Our Brother Paul II P. III, 15

Lord support me all day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over and my work is

done — Then in Thy
mercy grant me a
safe lodging, and
a holy rest and
peace at last.
Amen Lord Jesus, Amen.

37. 1, 2 & 3
415 4
316 5



ACTION OF
THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U.S.A.
REGARDING THE
REPORT OF THE APPRAISAL COMMISSION
OF THE
LAYMEN'S FOREIGN MISSIONS INQUIRY

ACTION

OF THE BOARD OF FOREIGN MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

November 21, 1932

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has awaited with interest and hope the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and is now giving it careful consideration. The Board recognizes with appreciation the earnestness and sincerity and devotion of the members of the Commission and of the Inquiry. The Inquiry, it should be stated, has been a voluntary and unofficial movement on the part of a few laymen in some of our denominations, to which the Boards have made no financial contribution and for which they have not had responsibility. Their only relationship had been to request their missionaries to welcome the Commissions and to facilitate their work.

POSITION OF BOARD

As this Report is studied by the Board and its Missions and the Church at home and the general public, the Board feels that in justice to the Church which it represents, as well as to the Commission and the Laymen's Foreign Missions Inquiry, it should make clear its position in the following regards:

1. *The Evangelical Basis*

The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, "To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him." The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

> "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

2. *Missionary Enterprise Justifies Support*

While eager for improvement and increased efficiency the Board believes that meanwhile the foreign missionary enterprise in its present form and on its present basis is fully justified in appealing for continued and enlarged support.

3. *Board Has Confidence in Its Missionaries*

The Board holds the body of its foreign missionaries in high regard and deep affection. It has confidence in their character, devotion and ability as worthy representatives of the home Church. Both the members of the Board and its missionaries wish that they all attained a higher standard and were more worthy of the Master they serve, but they are seeking to the best of their powers to do what were otherwise left undone.

4. *Evangelistic Purpose Paramount*

The Board regards the evangelistic purpose of Missions, when truly conceived, to be paramount. As the Lakeville Conference of the Board and representatives of all its Missions with representatives of the national churches, in June, 1931, declared:

> "We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go

> together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal or teach but by having all missionaries communicate the Gospel by both deed and word."

The Board adheres unqualifiedly to this purpose in the prosecution of its commission.

5. *Church Essential to Missionary Program*

The Board regards the place of the Church with its message, its sacraments and its fellowship as essential and central in the missionary program. In the fulfilment of this policy the Board reaffirms the Lakeville Conference declaration as follows:

> "We believe that fresh emphasis should be given to the significance of the essential importance of the Church as truly indigenous and autonomous and self-dependent, and expressing in life and work the full truth and experience of the Gospel. We believe that the Church is to be conceived not merely as an end in itself but also as a means to the end of world evangelization and of showing forth the glory of Christ and doing the will of God in the world. We believe that the older Churches, cooperating in the way that they may be most effective in each land with the Younger Churches, must keep in mind both the ideal of the National Church and the duty of world evangelism."

6. Board Represents the Church

The Board knows the mind of the Church to which it is responsible and will continue to represent that mind in faithful and honorable trusteeship, in loyalty to the evangelical convictions of the Church and to its desire for the fullest possible measure of cooperation and unity among all who are seeking to serve our Lord Jesus Christ.

On this basis the Board is prepared to make any changes in methods and policies and administration which will advance the cause of Christ throughout the world, and which will bring to all men those saving gifts of truth and life which can come through Him alone.

SUGGESTIONS SPECIFICALLY APPROVED

The Board cordially recognizes many recommendations in the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry which, taken apart from its theological basis, it believes to be sound, which represent policies and judgments which the Board believes to be right, and which it has sought and will continue to seek to carry out in the work under its care. Among these may be mentioned:

¶ 1. the recognition in the Report of the large contribution of foreign missions to goodwill and human service and human unity;

¶2. its emphasis upon the need of the ablest and most devoted men and women as missionaries, of the intelligent understanding of the conditions of thought and life in each land and of the spirit of genuine friendship and community interests;

¶3. its discernment of the special importance and beneficent influence of the work done by missionary women;

¶4. its insistence on the principle of self-support and genuine independence in the indigenous churches;

¶5. its appeal for a higher type of representatives of American trade who will sympathize and cooperate with the missionary movement;

¶6. its call for the largest possible measure of cooperation and unity among all the Christian forces engaged in the work of foreign missions;

¶7. its insistence on the desirability of reality in the transfer of authority to the indigenous agencies in plans of devolution;

¶8. its emphasis on the vast preponderance of rural populations and the need of effort directed toward them;

¶9. its call for better religious teaching in all schools;

¶10. its discernment of the duty of Christian missions toward the great masses of men dissatisfied with their old religions;

¶11. its insistence on the best quality of service that is possible in every form of work which is done in the Christian name;

¶12. its constant emphasis on the need of the application of Christianity to human life and relationships, etc., etc.

The Board will refer the Report in these and other respects to its Missions and to its appropriate committees for further consideration of its recommendations.

CONSTRUCTIVE CRITICISM WELCOMED

The Board is far from regarding the actual work of foreign missions as above or beyond criticism. Both the Board and its Missions are aware that their work, not less than all other human work, is far from what it ought to be, and as they are unceasingly criticizing themselves, so they welcome all just and true criticism from others. The Board is grateful for every suggestion which will enable it to fulfill its responsibility more efficiently and which will make the work of foreign missions more truly fruitful. It is ready to do anything within its power alone or in cooperation with other Boards, which will further these ends.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York

Ernest Gordon in S.S. Times Nov. 9. '46.

It is noticeable that Modernism is beginning to turn, often savagely, on opinions which have been cherished for a generation. The National Council of Christians and Jews was an offshoot from the Federal Council. Its operations have been backed by theological liberals from the start, and it has a budget of $300,000 yearly. Now Dr. Morrison of the *Christian Century* exposes its whole point of view.

"Protestantism," he says, "is being victimized by a false tolerance. There has infiltrated into a considerable section of the Protestant community a conception of Christianity which reduces it to religion in general. Its essence is found not in its own particularities but in the common elements which it shares with other faiths. The ideology of tolerance, which has developed in the atmosphere of this interfaith fellowship, should be carefully scrutinized. 'Religion is religion,' they say, and it makes little difference what your religion, as long as you live up to it. The Protestant leaders of this movement carry this sentimentalism back to their churches as a mark of progress. The effect upon Protestantism is to emasculate its positive faith and undermine its sense of mission. It is a form of appeasement of non-Protestant faiths.

"The idea that these three religious faiths are fundamentally alike is simply not true. It is high time that this movement should direct its friendly forums toward a consideration of the vital differences which separate the three faiths. If Catholics will not participate, then let Jews and Protestants, who have far more in common than either has with Catholicism, project such a forum for themselves.

"Protestantism needs to be awakened to the fact that it has been subjected to an organized barrage of false tolerance which has enervated its sense of mission and caused its own faith to be watered down into humanitarianism and sentimentalism."

For Dr. Speer

COPY

First Presbyterian Church
Sparta,Ills

October 19, 1942

Rev. George Irving
827 Witherspoon Building
Philadelphia, Penna.

Dear Friend Irving:-

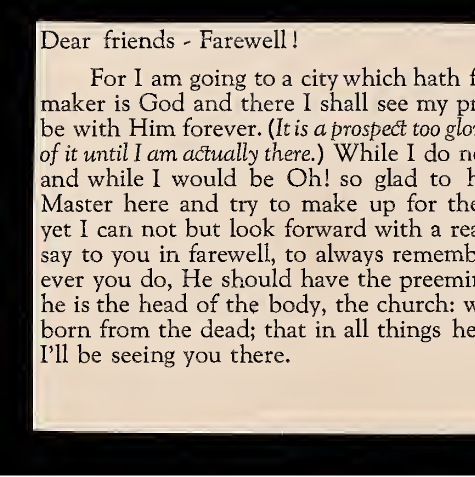
It's been two weeks since our seminar at Montebello, and I've had time to cool off a bit and think things through a little more, but I'm still conscious of a keen sense of disappointment. Frankly, were you satisfied with either the spirit or achievements of that seminar? I take it for granted that some of these meetings are far more effective than others, and that there must be some that fall flat to say the least. Of course I would hardly expect you to feel satisfied no matter how well the conference seemed to meet the need of those assembled, for surely that would be the beginning of the end.

What really disturbed me about Montebello was the lack of sounding the depths. There seemed to me a distinct spirit of shallowness in the whole thing. It struck me that we were dodging the real questions. We were beating the air, getting no where. I enjoyed the fellowship, of course, and it did me good to look into the face of Dr. Speer again, and to catch something of the greatness of his spirit, but still I kept feeling and thinking all the time, why are we ministers here, what is lacking in this conference? [There was little sense of tragedy at our failure, or confession of our sins, ot earnest searching of our hearts and minds. We were pretty complacent group. We sat back with considerable satisfaction, and the note of confession and repentance was little heard in our discussion. Tnings were moving along smoothly, the church was advancing, folks were taking hold of the things of Christ and the Kingdom was just around the corner.]

I', still wondering whether I'll take time out for another such seminar if it should come around next year. Maybe I will for the sake of the fellowship, and the opportunity of meeting old friends for a few hours, and getting away from some of the monotony of the daily grind. But I simply would love to feel that we were really coming to these seminars with some burning questions in our hearts and some urgent necessities in our souls. I'd love to see something more definite and clear cut in the matter of preparation on the part of those who come. Some definite preparation and study. Some more general presentation of problems faced by the church in the age in which we are living.

I don't know whether you are getting many letters like this, of if there are any ministers who are protesting in like fashion. If not, just put this letter in the wastebasket and count it as one of the ravings of a man who really doesn't know what he is talking about, and maybe is laboring under some kind of an inferiority complex of one kind ot another. Any way don't think there is anything personal in this matter, as I sincerely believe you are doing a fine piece of work, and one that's really needed. I'm only hoping and praying the Holy Spirit will lead us all deeper into the things of Christ.

Sincerely yours
L.T.Krebs



Dear friends - Farewell!

For I am going to a city which hath f
maker is God and there I shall see my pr
be with Him forever. (*It is a prospect too glo*
of it until I am actually there.) While I do n
and while I would be Oh! so glad to h
Master here and try to make up for the
yet I can not but look forward with a rea
say to you in farewell, to always rememb
ever you do, He should have the preemin
he is the head of the body, the church: w
born from the dead; that in all things he
I'll be seeing you there.

UNION LEAGUE CLUB OF CHICAGO
65 WEST JACKSON BOULEVARD

Cherry-Garrard The Worst Journey in the World
1937

That was a war which killed 10,000,000 men; left a trail of misery, mental & physical, which no man can measure. War is out of date; yet between jealousy & fear we are heading into another --- Throughout history to date any nation which has gone to war has thought that it was going to win: now for the first time it knows it will lose. Both sides will lose. Victory is doubtful: defeat is certain. That is what modern science has done. The destruction caused by a major war between equally matched opponents will leave them both down & out.

THIS MONTH

JULY						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24/31	25	26	27	28	29	30

MONDAY

18

JULY

NEXT MONTH

AUGUST						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
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28	29	30	31			

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[illegible] [illegible]

170

[illegible] [illegible]

2 [illegible] [illegible]

[illegible] 34 – [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

The following incidents are related by the Reverend James W.
Runciman, B.D., of the Church of Scotland at Udaipur,India.
The quotation is from - "Life and Work," The Record
of the Church of Scotland for November 1930.

"The scene is a hot street corner in the evening. A crowd of all castes, with a few Brahmans at clean distance on the outskirts. The missionary, sensing a question in the hearts of the people, asks if there is anything he can explain. Immediately the Brahmans push through the crowd.

"Yes, sahib," they say, "there is a question. Here in this Native State there are four Englishmen; three of them hold their appointments from the Imperial Government, or from the Raja, and are secure. We Hindus and Mohammedans can own land and property here. You alone of all the people in this State have no citizen rights; and yet, when we see you walking in our bazaar, we say, 'There goes the only free man in this State.' Padri Sahib, tell us! What is it you have that we have not? for it is that we want.

"Again a Native State. A beautiful garden below the shadow of the palace. The elite of the State gathered to hear one of India's leading nationalists, a Cambridge and Moscow graduate. The occasion of his visit was really that something might be done to stop a movement towards Christianity that had begun among the hill people of the State. The missionary, nevertheless, was invited to attend.

"On his arrival on the scene, one of those topsy-turvy things happened that draw one's heart to the Indian - the missionary was asked to preside over the meeting. A laughing protest only evoked the assurance from the speaker, 'Nothing would give me greater pleasure than to have a Scottish missionary as my chairman.'

"So it was arranged, and for two hours we listened enthralled to the passionate outpourings of a man's soul. Inbiting words, out of a sore heart, the speaker exposed and stirred every sore in the life of the land. None was spared - Brahman or outcaste, king or subject, Hindu or Christian, Briton or Indian. From one point of view it was abuse, virulent; from the other it was a cry.

"At the close, he quietly thanked his audience in these words: "I have to thank you all for allowing me to speak as I have done for two hours, abusing all that you hold most dear. But you must have noted that there was one whom I did not even criticise. And, indeed, he is above all my criticism, or any man's - the Lovely Lord Christ."

The
Christian Message
for a
Bewildered World

Statement Adopted by
The International Missionary Council
Jerusalem, March 24—April 8, 1928

STUDENT VOLUNTEER MOVEMENT
419 Fourth Avenue
New York, N. Y.

FOREWORD

This is a special reprint of the Christian message as formulated by the International Missionary Council which met in Jerusalem during Eastertide, 1928. Two hundred and forty delegates representing fifty nations "came by roads that lead up from the ends of the earth to the Holy City to face frankly and together the final challenging issue in the world today —the question of the adequacy of the Christian Message to transform and save man in face of his sin-tormented life everywhere, and especially in face of the world-conquering tides of material civilization and the resultant maelstrom of industrial and rural revolution and inter-racial conflict."

This statement of the Christian Message together with other significant deliverances made at Jerusalem demonstrate the vitality of Christian missions. New programs and policies outlined there involve all the agencies of the Christian Church. Among these agencies in the West is the Student Volunteer Movement which must continue to help interpret Christian missions to each succeeding college generation, to enlist students in preparation for service abroad, and to relate well-qualified candidates to the various sending societies.

It is in the spirit and on the basis of this Jerusalem statement of the Christian Message that the Student Volunteer Movement undertakes to do its work.

THE CHRISTIAN MESSAGE

THROUGHOUT the world there is
sense of insecurity and instabilit
Ancient religions are undergoing modifi
tion, and in some regions dissolution,
scientific and commercial development al
the current of men's thought. Institutio
regarded with age-long veneration are d
carded or called in question; well-esta
lished standards of moral conduct a
brought under criticism; and countr
called Christian feel the stress as truly
the peoples of Asia and Africa. On all si
doubt is expressed whether there is a
absolute truth or goodness. A new relativi
struggles to enthrone itself in hum
thought.

Along with this is found the existence
world-wide suffering and pain, which
presses itself partly in a despair of all high
values, partly in a tragically earnest qu
of a new basis for life and thought, in t
birthpangs of rising nationalism, in t
ever-keener consciousness of race and cl
oppression.

Amid widespread indifference and i
mersion in material concerns we also fi
everywhere, now in noble forms and now
license or extravagance, a great yearnin
especially among the youth of the wor

for the full and untrammeled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church there is a widespread desire for unity centered in His Person.

Our Message

Against this background and in relation to it, we have to proclaim our message.

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working,

ruling and overruling. Jesus Christ, in Hi
life and through His death and resurrectio
has disclosed to us the Father, the Suprem
Reality, as almighty Love, reconciling th
world to Himself by the Cross, sufferin
with men in their struggle against sin an
evil, bearing with them and for them th
burden of sin, forgiving them as they, wit
forgiveness in their own hearts, turn to Hi
in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings an
deepens the sense of sin and guilt. We ar
not worthy of His love; we have by our ow
fault opposed His holy will. Yet that sam
vision which brings the sense of guilt bring
also the assurance of pardon, if only w
yield ourselves in faith to the spirit o
Christ so that His redeeming love may avai
to reconcile us to God.

We reaffirm that God, as Jesus Christ ha
revealed Him, requires all His children, i
all circumstances, at all times, and in al
human relationships, to live in love an
righteousness for His glory. By the resurrection of Christ and the gift of the Hol
Spirit God offers His own power to me
that they may be fellow workers with Him
and urges them on to a life of adventur
and self-sacrifice in preparation for th
coming of His Kingdom in its fulness.

for the full and untrammeled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

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We hold that through all that happens, in light and in darkness, God is working,

ruling and overruling. Jesus Christ, in Hi life and through His death and resurrection has disclosed to us the Father, the Suprem Reality, as almighty Love, reconciling th world to Himself by the Cross, sufferin with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

We will not ourselves offer any further formulation of the Christian message, for we remember that as lately as in August, 1927, the World Conference on Faith and Order met at Lausanne, and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

"The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Holy Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sarifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, We will not ourselves offer any further formulation of the Christian message, for we remember that as lately as in August, 1927, the World Conference on Faith and Order met at Lausanne, and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

“The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

“The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

“The world was prepared for the coming of Christ through the activities of God's Holy Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

“Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love toward

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strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class- and race-hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, 'Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life.' "

THE MISSIONARY MOTIVE

If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious Truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political, or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious im-strength to the toiler, rest to the weary, and the crown of life to the martyr.

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Going deeper, on our part we would repudiate any symptoms of a religious im-perialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, "I am come that they might have life, and that they might have it more

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abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to man and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

THE SPIRIT OF OUR ENDEAVOR

Our approach to our task must be made in humility and penitence and love: in

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Christian beliefs, that it might learn that deeper personal fellowship with adherents of those beliefs wherein they may be more powerfully drawn to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world; and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925, revealed how widespread and influential these have become. Truly our efforts have not been commensurate with the needs of the world or with the claim of Christ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness
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Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is by living Christ among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international, and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His spirit. Especially must it be a serious obstacle to missionary effort if a non-Christian country feels that the relation of the so-called Christian countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in its completeness only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organization or tradition or failings

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minister of their treasure to the spiritual life of those to whom they come.

2. To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewis
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fellow Christians in all lands to show
Jews that loving-kindness that has too s
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We call on the followers of non-Christia
religions to join with us in the study
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Scriptures, His place in the life of the worl
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heritage or religious tradition; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other, than they had desired before they learnt of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

3. To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition, and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations by right are provinces, and fulfil their own true destiny only in His service. When patriotism and science are not consecrated they are often debased into self-assertion, exploitation, and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to His own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who heritage or religious tradition; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other, than they had desired before they learnt of Him.

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Such changes can be brought about only through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call, "Be not conformed to this world, but be ye transformed by the renewing of your minds."

In our conference together we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sym-

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Complete Report of the Jerusalem Meeting

International Missionary Council

To be published September 15, 1928

Titles of Volumes

1. The Christian Life and Message in Relation to Non-Christian Systems.
2. Religious Education.
3. Relations between Older and Younger Churches.
4. The Christian Mission and Race Conflict.
5. Christianity and Industrialism.
6. Christianity and Rural Problems.
7. International Missionary Cooperation.

Advanced subscriptions received before September 1, for $5.00, post prepaid. After that date the price will be $7.00, postage added.

Send orders to the International Missionary Council, 419 Fourth Avenue, New York, N. Y.

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ask Dr. Speer for article

Seminar I

WORLD MISSION OF THE CHURCH

Seminar at Joint Meetings of Interchurch Organizations at Atlantic City, N.J.

THE CHRISTIAN ATTITUDE TOWARD NON-CHRISTIAN RELIGIONS

Outline of statement to be presented by
The Rev. James Thayer Addison, D.D.
December 10, 1940, 2:00 p.m.

A. Historical Development Since 1800

Attitude mainly determined by belief as to origin and nature of non-Christian religions. Who is responsible for these religions - God or Satan? Prevailing verdict for two or three generations: Primitive revelation in days of Genesis, but Satan responsible ever since. Authority of Calvin. Example of Martyn and scores of others. Expecting evil, they found it in abundance. Vicious circle. Hence missions defined in martial terms as attacking the Enemy. All opposition attributed to Satan. Hence also low estimate of non-Christian civilizations. "Poor depraved heathen."

Long persistence of traditional missionary position. Yet during last two generations marked changes. Changes due to

(a) Development of Christian theology. Changing views as to character of God, meaning of judgment and hell, and especially as to nature of revelation.

(b) Development of psychology of religion, viewing religions not simply as system of beliefs, but as inner experience.

(c) Growth of knowledge about facts of non-Christian religions, their history and literature.

Pioneers express these changing attitudes during later nineteenth century - Clear statement of newer views at Edinburgh 1910. Full development of liberal attitude at Jerusalem 1928.

An attitude now widely accepted: God revealing Himself in hearts of men everywhere and always. For all that is good in non-Christian religion God Himself is responsible. Hence new readiness to note and welcome every sign of beauty and truth.

Yet only in Christ has God fully and finally revealed Himself. Distinction between Christian revelation and others is distinction between the complete and the partial, the perfect and the imperfect. Warm appreciation of the signs of God's wide-reaching revelation compatible with unique supremacy of Christ who offers to men of every creed and race all that they have hitherto treasured, and, beyond that, yet other gifts far surpassing their power to imagine.

Above would summarize main trends up to Jerusalem meeting of 1928. Since then two other lines of thought have attained wide publicity.

(a) The Barthian or semi-Barthian teaching of which H. Kraemer is leading exponent.

(b) The ultra-liberal views of which Prof. Hocking is leading exponent.

Kraemer and other semi-Barthians claim all non-Christian religions are the efforts of man to apprehend God. Alien faiths the remarkable product of human religious endeavor. Outside of Biblical revelation, man has to do all the seeking himself. No initiative on God's part. Christianity in no sense the fulfilment of other religions.

Hocking and similar liberals condemn traditional missionary aim of "radical displacement" and assert there is "no only way to God." Urge value of synthesis and aim at the way of "reconception" - indefinitely progressive search for truth by sympathetic interpretation and mutual sharing.

B. Problems for Discussion: I. Theoretical, concerned with theology.

II. Practical, concerned with missionary policy.

I. Theoretical

e.g. - (a) The nature of revelation. Can it be general through nature, reason, history, and direct mystical experience - or must it be special only? Is it incomprehensible miracle, hidden except to faith? Are nature and grace, reason and revelation discontinuous? Cf. Barthian, Catholic, and Liberal positions. Has God been, and is He, active in relation to Jews and Christians but passive in relation to all others? What has been the function of the Eternal Word or the Holy Spirit through all ages?

(b) The nature of judgment and punishment. What is the ultimate fate of all who die having rejected Christ? Of all who die never having heard His name?

(c) What is the value and meaning of the experience of the mystic? Can devout non-Christians have direct contact with God Himself? Can God be partially known without Christ?

(d) Is Christianity in any sense the fulfilment of other religions?

II. Practical

e.g. - (a) Is the missionary enterprise primarily the proclamation of truth or the search for truth? Is the preaching of truth known in Christianity incompatible with the recognition and appreciation of truth known elsewhere?

(b) What is meant by "mutual sharing"? What is the value in it as a missionary method? What, if any, are its dangers or false presuppositions? Can Christians learn anything from adherents of other religions? Can Christianity learn anything from leaders of other religions? Can Christ learn anything from leaders of other religions?

(c) What is meant by points of contact? What use can rightly be made of them? Are they significant for theology or only for pedagogy?

(d) What is meant by the adaptation of the Christian message? Can we distinguish between re-expression and accommodation or assimilation? What is the test?

(e) Can a religion with the claims of Christianity outgrow the need for, and practice of, proselytism and conversion?

D. L. Moody - Ocean Grove.

1. One of our greatest men.
 One of the six. Eulogy on [illegible] Times.
 Recognized as saint. The boy - Boston man who looked up to him. [illegible]
 On the Offices. O. O. Howard.
 Estimates of him.

2. And he had the simplicity of greatness
 Hillside Cottage 1887
 How many here knew him?
 [illegible] Warrington - [illegible] father. [illegible]

3. Think of the man who won Moody & the mother.
 Edward Kimball - [illegible]
 Father died when he was 4.

4. The beginnings
 Chicago. Civil War. Varley in '67. "[illegible]" & Brown - [illegible]
 [illegible] aged 24 [illegible]

5. Energy & power.
 Physically. Appearance. Stamina. Gladstone. Journey. Blaikie
 Spiritual - His the care of all.
 As to money - Never had it. Kept clear of it. The hymn book 1,250,000 [illegible]
 But used it - Faith!
 As to organizing ability. [illegible] [illegible] a no.
 As to failure - [illegible]
 The Holy Spirit

6. The preacher. Dale. Cuyler 29. [illegible] 28
 Wholly self taught! English [illegible].
 Numbers. London '75 - 2½ ©.
 Simplicity & directness. Illustrations. "Forget his subject"
 Eloquence - Drummond.
 Tenderness - Tears - [illegible].
 Campaigns - Phila. [illegible] - Plumer.
 Humility. The [illegible] man - "How do you preach it?"
 Of the Bible. Cutler p. 33

7. The educator. The schools

8. Some characteristics Vincent 29
 Modesty. 6 am [illegible]. [illegible] Howard.
 Gentleness & playfulness. Gladden p. 27
 Good sense. Miss Moody - [illegible]
 Purity of aim. Walker "The spiritual stature of the man & the singleness of his purpose"
 Humor & good fellowship

9. Influence & achievements
In the colleges. At Yale. Dartmouth   Cambridge and Oxford. The Camb. Band.
In Scotland. Drummond et al "His visit nothing short of a natl. epoch"
Social & philanthropic fruitage.
Drummond on his achievements. p. 8, 11

Built on a rock the Church doth stand!

Lyman Abbott: "By his death the world has lost one of its greatest leaders. His marvelous energy and kindly spirit made friends for religion by the tens of thousands."

Rev. Skinner: Mr. Moody's value to the spiritual life of the times in which he lived transcends that of any other preacher of the Gospel."

Pres. Patton: p. 33.

R. W. Dale His preaching had all the effect of Luther's: he exulted in the free grace of God. His joy was contagious. Men leaped out of darkness into light and lived a Chn. life afterwards".

Jas. Stalker's story of the Glasgow club man. "Why do you go to hear Moody. You do not believe what he preaches." "No, but he believes it with all his heart, and it is refreshing to meet such a man in these days of doubt & uncertainty."

Jno. Wanamaker "In summing up the distinctly great things of this great century, no man stands out more prominently who has spent so many continuous years in super-human labor for the public good as Dwight L. Moody, the Chn. American layman. Uncrowned, without title of any kind, he wears the first honors among the men who loved their fellow men".

Patton "Talk of a successful life. Take any man who has achieved honor on the battle field, fame in statesmanship or in whatever way he has attracted the world's attention and how does that life compare with the life of Dwight L. Moody?"

C. E. Dodge "The great lesson of Mr. Moody's life is the infinite and magnificent possibility for service which can come to one that puts himself absolutely in God's hand to be used. Mr. Moody did this more unreservedly and completely than any man I ever knew"

Bases.

Manhardt

Delhi Statement on "Lost Causes."

"Happy Heathen."

Chr. Century.

Jerusalem message

Cairo deliverance

"A number of Continental delegates to the Jerusalem conference feel constrained to put into words the conviction which we hope is common to all delegates, namely that all our mission work is based exclusively on the great acts of God for the redemption of mankind; in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament metanoia required of all Christians.

"In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

"Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel," banding together all men of goodwill across the boundary lines of different religionsnin a common warfare against the evils of the world, indispensable and urgent though this warfare is.

"In view of the ominously rising tide of syncretism in the modern world and the fact that the missionary movement is inevitably bound up with modern civilization, with its blessings and its curses, we regard it as an urgent duty for Protestant missions of all lands to stand firm on the basis of the way of salvation set forth in the whole Bible."

THE "HAPPY HEATHEN"

A cynic is quoted in the Literary Digest as saying that the heathen are happy as they are—why bother them?

Recent developments in Russia are apropos. A group of twenty peasants, pushed to the Poland frontier by the intolerable conditions in Russia, was recently overhauled by soviet officials. Eight of the refugees were shot, according to a front-page headline. A magazine picture shows twelve women hitched to a plow. Happy heathen? Russia has abolished Deity.

Within a month the New York Times carried a picture of three women in Zululand, Africa. A girl in the center has been pledged in marriage by her father, receiving ten cows in payment. When wives are buried with their dead husbands, there must be great enjoyment in darkest Africa. Happy heathen!

Head hunters in our own Philippines are shown in a late issue of Asia. The head of a victim is stuck on a post and his friends circle in a weird dance. Happy heathen!

In India worshipers are pictured standing in the sacred river Ganges, bathing and drinking the foul waters simultaneously. Babes of 6 or 7 are married to grizzled old men. And when the husband dies the child wife has naught but mistreatment. Happy heathen!

China has millions starving and civic bodies and churches in America are collecting funds for relief. Famines in China and India are chronic conditions. Happy heathen!

Women of the Orient tug their painful way up ladders with huge baskets of coal on their backs, coaling the liners from lighters below. Happy heathen!

We have to confess that the whisky barrel has too often romped in after the missionary. However, this is not chargeable to the religionist. Among the most devoted patriots of this country are those giving up their lives in foreign lands.

And they may be among the best protectors of our own country in the future. For unless the rising tide of color learns the lowly spirit of the Man of Galilee, America with her wealth and liberty may become a target instead of a haven.

Editorial in Los Angeles Times - March 9, 1930

The War with Japan

Japan War Meeting - Dec. 11, '41

1. Ten years ago none of us ever imagined that we would see such a world as today, & be forced to join in its horror
   We are & have always been a peace-loving people
   After each war we went back to peace. Nation of [illegible] war. After Civil War. World's surprise. No navy until late 80's. Endicott's navy in Yokohama '87

2. Now in all this we have war thrust upon us by Japan - the amazement of it.
   Our long friendship. In the Russian War -
   The Yok. earthquake. [illegible] Close!
   We are not changed, or are we or can we be?
   But Japan is not the old Japan of Ito & Inouye. Ibuka & Uemura. Manchukuo. Shanghai. Nanking
   Hull's just proposals - Japan's monstrous reply.
   And the pre-meditated assault. Long prepared,
   Where is Bushido? The lie of Shintoism now bringing forth its fruit. Hitlerized Japan

3. But if there was to be war perhaps this the best way for it to begin for us - unprovoked.
   1. It clarifies the character of the war - Resist the evil. The Sermon on the Mt. vs. personal revenge.
      Contra Jas. IV.7. I P. V. 9. "If my Kingdom were" -
   2. U.S. view of Event.
   2. It unites the whole nation. See Congress. And note the isolationist withdrawal.

4. The lessons now -
   1. No appeasement of evil. We are reaping the

[illegible] of our fighting – even 1 [illegible]. We [illegible] –
[illegible] Munich. [illegible] [illegible] [illegible]!

2. No boasting. No underrating the foe.
"For frantic boast" "Let not him" I K. XX. 11.

3. No predicting. The folly of it – "other forecasts".
Easy [illegible]!

4. Positivity – Trust unity. Have cried to mistakes
Corunna. Gettysburg. Pearl Harbor. Bull Run too –

5. Resolute purpose. Bunker monument – Webster's
[illegible] or Lincoln's.

6. Cleanse and purify and simplify our own life.
Is it worth fighting for? Make it so.
Marshal [illegible] – Spirit [illegible].
Napoleon – In military affairs the moral
forces are to the physical as 4 to 1.
No hate of [illegible]: [illegible] [illegible] of the

7. Trust in God & right – not in the resources
and character of our nation but in God and
right. Our coin motto. "For right is right
as God is God."
Approp. that we should be meeting here in
a Church > Town Hall.

Roosevelt Message to Hirohito

From the Herald Tribune Bureau

WASHINGTON, Dec. 7.—The text of the message sent to the Emperor of Japan yesterday by President Roosevelt, made public late today, follows:

Almost a century ago the President of the United States addressed to the Emperor of Japan a message extending an offer of friendship of the people of the United States to the people of Japan. That offer was accepted, and in the long period of unbroken peace and friendship which has followed, our respective nations, through the virtues of their peoples and the wisdom of their rulers have prospered and have substantially helped humanity.

Only in situations of extraordinary importance to our two countries need I address to Your Majesty messages o nmatters of state. I feel I should now so address you because of the deep and far-reaching emergency which appears to be in formation.

Developments are occurring in the Pacific area which threaten to deprive each of our nations and all humanity of the beneficial influence of the long peace between our two countries. Those developments contain tragic possibilities.

The people of the United States, believing in peace and in the right of nations to live and let live, have eagerly watched the conversations between our two governments during these past months. We have hoped for a termination of the present conflict between Japan and China. We have hoped that a peace of the Pacfiic could be consummated in such a way that nationalities of many diverse peoples could exist side by side without fear of invasion; that unbearable burdens of armaments could be lifted for them all; and that all peoples would resume commerce without discrimination against or in favor of any nation.

I am certain that it will be clear to Your Majesty, as it is to me, that in seeking these great objectives both Japan and the United States should agree to eliminate any form of military threat. This seemed essential to the attainment of the high objectives.

Cites Agreement With Vichy

More than a year ago Your Majesty's government concluded an agreement with the Vichy government by which ve or six thousand Japanese troops were permitted to enter into northern French Indo-China for the protection of Japanees troops which were operating against China farther north. And this spring and summer the Vichy government permitted further Japanese military forces to enter into southern French Indo-China for the common defense of French Indo-China. I think I am correct in saying that no attack has been made upon Indo-China, or that any has been contemplated.

During the last few weeks it has become clear to the world that Japanese military, naval and air forces have been sent to southern Indo-China in such large numbers as to creat a reasonable doubt on the part of other nations that this continuing concentration in Indo-China is defensive in its character.

Because these continuing concentrations in Indo-China have reached such large proportions and because they extend now to the southeast and the southwest corners of that peninsula, it is only reasonable that the people of the Philippines, of the hundreds of islands of the East Indies, of Malaya and of Thailand itself are asking themselves whether these forces of Japan are preparing or intending to make attack in one or more of these many directions.

Calls Continuance Unthinkable

I am sure that Your Majesty will understand that the fear of all these peoples is a legitimate fear inasmuch as it involves their peace and their national existence. I am sure that Your Majesty will understand why the people of the United States in such large numbers look askance at the establishment of military, naval and air bases manned and equipped so greatly as to constitute armed forces capable of measures of offense.

It is clear that a continuance of such a situation is unthinkable.

None of the peoples whom I have spoken of above can sit either indefinitely or permanently on a keg of dynamite.

There is absolutely no thought on the part of the United States of invading Indo-China if every Japanese soldier or sailor were to be withdrawn therefrom.

I think that we can obtain the same assurance from the governments of the East Indies, the governments of Malaya and the government of Thailand. I would even undertake to ask for the same assurance on the part of the government of China. Thus a withdrawal of the Japanese forces from Indo-China would result in the assurance of peace throughout the whole of the South Pacific area.

I address myself to Your Majesty at this moment in the fervent hope that Your Majesty may, as I am doing, give thought in this definite emergency to ways of dispelling the dark clouds. I am confident that both of us, for the sake of the peoples not only of our own great countries, but for the sake of humanity in neighboring territories, have a sacred duty to restore traditional amity and prevent further death and destruction in the world.

Nation's Press Assails Japan's Attack on U. S.

'Chicago Sun' Says 'World Serpent,' Head in Berlin, Tail in Tokio, Has Struck

Editorial comment from some of the nation's leading daily newspapers on Japan's attack on the United States follows:

"Times"—There is only one possible answer to Japan's attack. That answer is an immediate declaration of war by the United States against Japan. This is so clear and so inescapable that Congress can be relied upon to act with all possible speed and to give its answer with that unanimity which will speak for a united nation.

We do not need at this stage to consider the reasons for the timing of this almost incredible assault upon the outposts of our defense by a nation whose emissaries in Washington were still expressing friendship for our people. Whether Japan has yielded at last to pressure from Hitler, who has obviously wished for many months to deflect American power from the Atlantic to the Pacific, or whether this is primarily and essentially an independent Japanese adventure, launched by a military clique in Tokio whose powers of self-deception now rise to a state of sublime insanity, we cannot know until events have given more perspective. It is possible that the second hypothesis is the more credible one—since Hitler, much as he may wish to direct our attention to the Pacific, can scarcely desire at this time the open and formal entrance of the United States into a war which will certainly and automatically find us openly and formally at war with Germany as well before that war is finished. These are conjectures of great interest and importance. But they do not count in the face of explosive facts. The only thing that matters now is that a deliberate attempt has been made by an enemy power to destroy the defenses of America.

To that attempt we will reply. We will reply with our full force, without panic and without losing sight of our objectives. We will make war upon Japan and we will put an end to these interminable and unbearable threats of Japanese aggression. But in making war upon Japan we will not overestimate the ability of Japan to do us harm; we will not mistake the lesser danger for the greater danger, and we will not forget that Hitler, and not Tokyo, is the greatest threat to our security. The real battle of our times will not be fought in the Far East. It will be fought on the English Channel. We can count on it to plan a strategy of war which takes account of the imperative necessity of maintaining an uninterrupted flow of strength to the main battle front in Europe. If Hitler is smashed, the situation in the Far East will take care of itself automatically. But if Hitler wins in Europe, we shall be in deadly danger, even if we have crushed Japan. We must so dispose of our own great strength that we shall never lose sight of our real peril. . . .

The time has come to forget pride of judgment, throw partisanship to the winds and rally to the flag of the United States. Let us close our ranks without a moment's loss of time. Let us act at once to conserve that national unity which is our richest heritage. Let us bury every selfish interest in devotion to the national will. Let us be done with every influence and every circumstance which would impede American production and delay the full flow of our incomparable strength into this struggle to survive.

The United States has been attacked. The United States is in danger. Let every patriot take his stand on the bastions of democracy. We go into battle in defense of our own land, of our present and our future, of all that we are and all that we still hope to be, of a way of life which we have made for ourselves on free and independent soil, the only way of life which we believe to be worth living.

"Baltimore Sun"—The United States enters the conflict with its record clear. It has stood from the beginning for a series of principles without the observance of which a peaceful and progressive comity of the nations is impossible. These principles the Japanese, like the Nazis and the Fascists before them, have called "obsolete."

The United States is today the strongest nation in the world. It has the greatest fleet. It has an air force already powerful beyond our hopes and it has an industrial potential able to multiply many times and in short order its present striking power. It has a people proud of their heritage and conscious of their might. It knows the meaning of freedom and the cost of freedom. Therefore, we enter the conflict, which has thus been deceitfully brought to us, with no sense of fear and no forebodings. We shall be able to account for Japan in the Pacific and at the same time continue to give the fullest aid to Britain and the other nations now beating back Hitler and his allies in Europe. We have the right on our side. We have our unmeasured force. We shall win.

"Washington Post"—The answer to the President's cogent and eloquent plea to Emperor Hirohito came promptly and unmistakably, before the latter could have had time for more than a quick perusal of the letter's contents and while conversations with Japan's envoy in Washington were still going on. The answer was an attack by Japanese planes on American military and naval establishments in the Hawaiian Islands and the Philippines. To this kind of action there can be only one answer, and it will be given promptly and with every ounce of strength at our command and at the command of this nation's partners in the Far East. . . . The United States will not be found wanting in its effort to meet force with force, to the end that the nation which for a decade, at least, has torn up every convenant, flouted every pledged word given by its leaders, violated every canon of honor and decency shall be made incapable of ever disturbing the peace of the world.

"Chicago Tribune"—War has been forced on America by an insane clique of Japanese militarists who apparently see the desperate conflict into which they have led their country as the only thing that can prolong their power. Thus the thing that we all feared, that so many of us have worked with all our hearts to avert, has happened. That is all that counts. It has happened. America faces war through no volition of any American. Recriminations are useless and we doubt that they will be indulged in. Certainly not by us. All that matters today is that we are in the war and the nation must face that simple fact. All of us, from this day forth, have but one task. That is to strike with all our might to protect and preserve the American freedom that we all hold dear.

"Chicago Sun"—It is war, now, grim and to the death. War to the death of Japanese and German militarism, or to the death of the United States of America. All that President Roosevelt foresaw and feared and worked against, all that lesser men refused to fear because they could not see, has come to pass. The thing of evil that is abroad in the world has coiled its ugly body and struck. Let no American think that this is a one-ocean war, a one-handed war, or a war with one nation only. We have been struck by the Weltschlange—the world serpent—its head in Germany and its tail in Japan. Japan has plunged us into war to the hilt, not only with herself but with Germany. We stand where Britain stands, where Russia stands. Is there need, at this moment, to call once more for that national unity which should have been ours two years ago? No—and a thousand times, no. The nation is one or it is nothing. That means it is one.

"Louisville Courier Journal"—War has chosen us. We shall fight to the end, and we must face the terrible truth that the end will not be found in Japan, or on the wide wastes of the Pacific. The end will be found in Berlin. Japan's attack on the U. S. is part of the world treachery, the world revolution which the Nazis have created. Japan's attack on the U. S. is the final effort of Berlin to distract us from the meaning of modern history, from the simple fact that men who honor no promises are tearing to bits the civilization of our twentieth century. . . . Japan is the immediate enemy, and she must be destroyed. Nazi Germany is the ultimate enemy, and she must be destroyed.

"Philadelphia Inquirer"—Do the war-mad officials of the Japanese government honestly believe they can get away with a crime like this? or are they intent upon committing national harakiri? . . . In this solemn hour, with its portents of grave events not only in the Pacific but in the Atlantic, there can be no question of the unity of the American people. All personal issues, all partisan issues, all regional issues today must give place to one indomitable purpose: decisive victory over Japan for the protection and welfare of all that Americans hold dear.

"Syracuse Herald-Journal"—The Japanese attack on the United States is a piece of malevolent brutal treachery unsurpassed in all the annals of international duplicity. At the moment Japan's envoys in Washington were preparing to meet Secretary Hull again, to continue their peace masquerade, Japanese planes were bombing Pearl Harbor, ruthlessly slaughtering hundreds of American boys. It is now clear that during rectn weeks, while the obsequious Nomura and Kurusu were going in and out of the White House, top gangsters in Tokio were making preparations for the attack they hoped would cripple the American fleet. There can be but one answer to these killers—war with everything we have.

"Des Moines Register and Tribune"—The essential fact is merely that the Japanese chose to strike, and, having chosen to strike, chose also, to get all the advantage they could out of surprise. Moreover, and most important of all, this is world war. This isn't just Japan. Japan now throws in her lot completely with the Nazis. No matter what diplomatic folderol may for a while continue (if it does), we and the British and the Chinese and the Russians are now at war with the Germans and the Italians and the Japanese. We must make and carry out our plans accordingly.

"Philadelphia Evening Public Ledger"—The Japanese have started the great war in the Pacific that has been expected for more than thirty years. For the first time in recorded history the Western Hemisphere has been attacked by an Asiatic power. And for the first time since it was a nation, the United States will be fighting for its life. The third member of this unholy alliance of tyrant nations has now made its bid for loot and conquest by striking without warning. Danger that has been threatening us from western Europe has now struck swiftly, treacherously and savagely from the west. The war that Japan has made must be fought, and it must be fought to the end. Japan has fired the first shot; 130,000,000 Americans must see that America fires the last shot.

"Rochester (N. Y.) Democrat and Chronicle"—The sudden swoop of bombers on Pearl Harbor and American naval and Army bases at Manila means one of two things: either Japan officially was preparing this move while her ambassaors were negotiating in Washington; or, the Japanese militarists, fearing the negotiations might thwart their hopes, took things into their own hands, as they did in Korea, in Manchuria and in China. The people of the United States have confidence in the naval and air forces. Indications are that they are prepared, both in Hawaii and further east, to meet this onslaught. It may not be an easy task; it may take months; but it will be done.

"St. Louis Globe Democrat"—It is a stunning and ghastly act to undertake a major war. Only with the deepest reluctance and realistic foreboding does this country take up arms. Yet we will do so with the stanchest condence, grim and courageous acceptance of duty, and an impregnable will for victory. God grant this be a quick and decisive war. Whatever its length or the sacrifices it entails, America is ready!

"Birmingham Age Herald"—The news that Japan actually had begun an attack on American Army and Navy bases on the island of Oahu, in the Hawaiian Islands, and on Honolulu came as a blow to all Americans—even though the air of negotiations between the government of the United States and the Japanese special envoy and ambassador constantly has been extremely tense. Now that the blow has fallen, Americans will realize that the Japanese all along had been planning this attack, that the talks in Washington were nothing more than an attempt to cover up Japanese intentions. . . . This would appear, at this moment, at least, to be the development which will bring American participation in the fighting against the Axis powers to a degree limited only by the conditions and the necessities of wise action.

"Cleveland Plain Dealer"—The tragic events which have drawn this nation into war are a terrible lesson to two kinds of people—the isolationists and the appeasers. The point should not be missed by those who still claim that the oceans are a barrier, that in order to attack Pearl Harbor the Japanese sent their ships and planes across an expanse of water that is several hundred miles wider than the Atlantic at its broadest point. What the Japanese have done to Pearl Harbor on a small scale the Germans could and would do to Boston, New York, Philadelphia and Cleveland on a large scale should they once become masters of Europe and the British Isles.

"Atlanta Constitution"—For Japan there is little doubt the act she took Sunday was the act of hara-kiri, national suicide. Arrayed against her will be the full force of the ABCD powers, America, China, Britain and the Free Dutch. . . Now, having suffered by outrageous attack from a technically friendly power, the only thing left for us to do is to protect our property and our lives and to fiht back to the utmost of our ability. Until governments such as these, that know no honor, in whose word no trust may be reposed, to whom the spirit of good faith is utterly alien, are wiped from the earth, there can be no peace for mankind.

"New Orleans Times Picayune"—The treacherous Japanese attack upon American bases in the Hawaiian Islands evidently was planned under cover of the professed Japanese desire to continue the diplomatic search for "a common formula for a peaceful situation in the Pacific." Even as envoys Kurusu and Nomura talked sweetly in Washington, Japanese warships, submarines and aircraft were sneaking across the Pacific to bomb American outposts and torpedo American shipping while the two countries were at peace. Thus the military clique misruling Japan struck a foul and deadly blow at the honor of their government and nation. American sentiment has been crystallizing rapidly of late. Last Friday, for example, the House passed a supplementary defense bill carrying more than eight billions with only five opposing votes. Now comes the sudden assault upon American bases by a professedly friendly power without declaration of war or notice of any sort, to weld the solid national front to meet the open menace.

A Hurried Departure as Their Country Hit at U. S.

Associated Press

Members of the staff of the Japanese Consulate departing with packed bags shortly after the city heard of the assault upon Hawaii

Japanese Strip Consulate Here Of All Records

Burn What They Can't Take; Police Guard Offices and Home of Consul General

Working swiftly and excitedly, about a dozen Japanese carted trunks, suitcases and briefcases full of records from the Rockefeller Center office of the Japanese Consulate at 630 Fifth Avenue yesterday afternoon soon after the word spread that Japanese bombers had attacked Hawaii. The smell of smoke issuing from tho office indicated that papers which could not be removed were being burned.

Three Japanese, carrying five handbags, a long Pullman trunk and a number of briefcases left the building and entered a chauffeur-driven limousine at 3 o'clock. Their departure was only five minutes or so after their arrival, indicating that the bags already had been packed. A persistent reporter who got into the thirty-sixth-floor suite of the consulate was taken by the arms and led from the office by three Japanese when he tried to ask whether they were removing their secret files.

Police guards were hurried immediately to the consulate and to the home of the Japanese Consul General, Morito Morishima, at 33 East Seventieth Street. They were stationed also at 500 Fifth Avenue, where the Japaneso Reference Library is located. The police said they had received no orders to stop the removal of records. It was learned from Army officers that they could not take action in such a case unless the area was under martial law, and that any action regarding removal of the records would be under the State Department and Federal Bureau of Investigation.

Twenty Japanese Visit Consulato

More than twenty Japanese, many of them apparently business men, went to the offices of the consulate in the afternoon. One car brought four Japanese, and one of them went into the building. He returned in five minutes and rejoined his companions. Approached by a reporter, he said ho was a lawyer and represented a number of Japanese exporters and importers in this country. He refused to give his name. He was asked why his companions were so excited.

"We are in business here, so it is only natural that we are very much upset," he said. "Wo were notified months ago that war was inevitable. It is awful that this had to happen. There is no question that it was caused by those demon war-mongers in Japan."

He said his three companions had not heeded the warning and consequently had not put their business affairs in such shape that they could wind up matters quickly, "so they stand to suffer heavy losses now."

At LaGuardia Field it was reported last night that United Air Lines, one of three lines operating to the West Coast, had received orders not to carry any more Japanese. The order was reported to have come first from the company and then from the State Department. Transcontinental and Western Air said that twenty reservations had been made by influential Japanese to fly to the West Coast on their stratoliners in the last ten days or so.

Among those with reservations on the stratoliners were Mrs. Morishima, wife of the Consul General, and her two daughters. They made their reservations last Wednesday and were scheduled to leave at 8:30 p. m. Friday, when a representative of the N. Y. K. Line, Japanese steamship company, and N. Yamauchi, of the Sumutomo Bank, also had reservations.

The Japanese Consul General passed Saturday morning at the consulate and then went to his home, where his wife is ill. He returned to his office and signed into the building at 11:55 a. m. yesterday. He remained closeted with his staff there the rest of the day and was still there at 8 o'clock last night.

Food Carried In

Sergeant James Bennett and three patrolmen from the West Fifty-fourth Street station were on guard there. Photographers were permitted to take pictures of the closed door of the consulate. A Japanese did messenger duty from the consulate, and at 6:45 p. m. a Japanese girl and a blondo American girl were seen going in with food.

A reporter questione one Japanese who arrived there if they were packing. The Japanese said, "Yes," and then admitted they were taking their belongings away.

"This is a special Sunday," he said.

The Rev. Guchi Kawauista, minister and an official of the Japanese Christian Association, which occupies the three-story building at 453 West 143d Street, said: "Of course, we are against war and we are taking neither side, being members of the church. As members of the church we are against any type of trouble of this kind."

Just after 8 o'clock the consul general emerged from the building with six members of his staff. They were escorted through the crowd in front of the building by three policemen. The consul general got into a taxicab with one member of his staff. They drove to the St. Moritz Hotel, where the staff member was dropped off. Then the taxi proceeded to tho consul general's home, where a waiting policeman escorted him to the elevator. Two Japanese arrived soon afterward and took in briefcases and other luggage.

Daughter to R. E. Phillipses

Mr. and Mrs. Ralph E. Phillips, of 106 East Eighty-first Street, announce the birth of a daughter, Dirothy Diana Phillips, Dec. 3, at the Woman's Hospital, New York. Mrs. Phillips is the former Miss Dorothy F. Williams, daughter of Mr. and Mrs. George W. Williams, of Camden, N. Y. The Phillipses were married May 14, 1937.

Father Dillon Elected

NEWTON, Mass., Dec. 7 (AP).—The Rev. John J. Dillon, O. P., president of Providence College, was elected president of the New England Catholic Educational Association yesterday at a sectional meeting of the National Catholic Educational Association at Boston College. Officials and faculty members of sixteen New England colleges and universities attended the conference.

Neumann Joins Jewish Plea for Palestine Army

Says 250,000 in Middle East Are Ready to Volunteer: Calls on Britain to Act

Special to the Herald Tribune

PHILADELPHIA, Dec. 7.—In an atmosphere made tense by the war news, Dr. Emanuel Neumann, head of the political department of the Zionist Organization of America, called upon Great Britain today to equip Jewish divisions in Palestine to fight against Nazism.

Denouncing Lord Moyne, Colonial Secretary, and "the brass hats and bureaucrats" in the British government, Dr. Neumann said there are 250,000 Jews in the Middle East who will volunteer to fight in the Allied cause.

"The Star of David, which Hitler forces the Jews of Europe to wear as a badge of shame, the Jews of Palestine demand to carry as a symbol of their honor and their freedom," he asserted.

"I have no doubt that the 5,000,000 Jews of America will acquit themselves in the new trials facing use as befitting a people who have found happiness and sanctuary in this blessed land."

Dr. Neumann addressed the fortieth anniversary conference of the Philadelphia Jewish National Fund Council at the Warwick Hotel as speaker at memorial services for Menahem Mendel Ussishkin, long-time world president of the Jewish National Fund, who died several months ago in Palestine.

Preceding the services, conducted by Rabbi Aaron Decter, tho several hundred Zionist delegates present heard Leibyaffe. Hebrew poet, bring greetings from Palestine, where he is managing director of the Keren Hayesod.

Samuel E. Kratzok was chairman of the business session, which opened a "land-for-victory" campaign for the Jewish National Fund. The delegates voted to assume responsibility for acquiring 1,000 acres of land as tho contributioa of the Philadelphia Jewish community toward acquisition by American Jewry of 20,000 acres of new lands in Palestine.

Christmas Ball at Providence

Special to the Herald Tribune

PROVIDENCE, Dec. 7.—Tho Smith College Club of Rhode Island will give a Christmas ball Saturday evening at the Agawam Hunt, preceded by dinner. Mrs. Robert J. Beede is chairman, assisted by Mmes. Sidney Clifford, Richard W. Lisle and Robert Perkins Brown jr.

Miss Dorothy Hackney is giving a small dinner dance on Jan. 2 at the Agawam Hunt in honor of Miss Carol Hall Smith, debutante daughter of Mr. and Mrs. Charles Morris Smith 3d. Miss Smith will be introduced to society on Dec. 17 at a reception to be given by her parents at the Agawam Hunt.

Another debutante to be honored is Miss Frances Burlingame Smith, whose mother, Mrs. Dorothy Briggs Smith, is giving a tea dance on Dec. 27 at the Agawam Hunt for her daughter.

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Madison Sq. Garden..825 8th Ave.
Yorkville........148 E. 86th St.
86th St...... .2368 Broadway
Harlem........ 125 W. 125th St.
180th St... 1393 St. Nicholas Ave.
Cor. 163rd St...945 Southern Blvd.
Bronx........31 E. Fordham Rd.
149th St. ..... 2860 Third Ave.
B'klyn (Boro Hall).360 Fulton St.
Brooklyn ... 824 Flatbush Ave.
Brooklyn.....1304 Kings Highway
Bay Ridge......5108 Fifth Ave.
Bensonhurst...... 2085 86th St.
Brownsville..... 1703 Pitkin Ave.
Jamaica......163-24 Jamaica Ave.
Astoria ......31-55 Steinway St.
Flushing .. ..39-11 Main St.
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ALL STORES OPEN EVENINGS

'It's About Time' Is Reaction of Man in Street

Prospect of 'Action' Excites Service Men; Chinatown, British Sailors Jubilant

New York heard news of the Japanese attacks on Hawaii and the Philippines yesterday with its customary phlegmatism and a calm acceptance of the inevitable. Comments of the man in the street ranged from "I think it's about time we went in and polished them off" to "I think the Administration's been looking for it," with the former sentiment predominating by an overwhelming margin.

Once the realization that at last the United States actually was at war was brought home to them most of the ordinary citizens who were willing to expres an opinion seemed to feel that putting the Japanese in their place was an unpleasant job which the United States had to undertake sooner or later.

Sailors and marines were uninhibited in their expressions of excitement at the prospect of "action," and even soldiers called into the Army from civilian life seemed to feel glad that they had a job to do.

British and Chinese Happy

British sailors were jubilant, and needless to say, there was profound gratification in Chinatown, where every one believes that the Japanese can't last six months.

"They've committed national hara-kiri," asserted Tom Lee, of the firm of Typond & Lee, 40 Mott Street, Chinese agency for the United States Life Insurance Company in New York City. For the last fifteen years Mr. Lee has enjoyed the title of "Mayor of Chinatown."

"When a Japanese general makes a mistake, he kills himself," Mr. Lee went on, speaking over the sound of the bulletins from the office radio. "When the Japanese government makes a mistake, they kill themselves. They don't care about the people. This shows their traits. They're rats and double-crossers. It's worse than Mussolini's stab in the back. It isn't good. Nobody likes war. But with the help of America and American munitions China will win this war in no time."

"Inevitable," Chinatown Feels

S. H. Lam, a member of the General Relief Fund Committee of the Chinese Consolidated Benevolent Association, made the following comment: "Generally speaking, the Chinese in Chinatown all think this was inevitable, that it must have come sooner or later. They believe that the result of this attack will be of great benefit to peace in the Far East. We know Japan cannot stand longer than six months. At the same time, China will be getting rid of a big enemy."

Yesterday being Sunday, the news of Japan's latest aggression trickled slowly, and several hours late among the throngs of strollers on Forty-second Street, Fifth Avenue and other less-favored midtown thoroughfares. The first reactions ranged all the way from cheers in newsreel theaters and from clusters of people around newsstands in the Times Square area to complete apathy among the spectators looking down on the skaters at Rockefeller Center. Forty-second Street was far more articulate than Fifth Avenue.

The comment, "I think it's about time we went in to polish them off," came from a man standing beside a Times Square newsstand, who identified himself simply as "one of the little people."

"What Choice Had U. S.?"

"What choice had the United States? If somebody hits you in the face, boy, you're not going to let him hit you," said Henry Otten, a printer from Brooklyn.

Some of those who cheered at the news cried exuberantly: "We're in it, boys!" and "We didn't start it." On the other hand, an elderly woman commented: "Well, what we have been dreading for many years has come."

The reaction of the sailors of the United States Navy was summed up by "Bud" Headley, a chief pharmacist's mate on special leave to take a course at the Columbia-Presbyterian Medical Center.

"Bud," who formerly was stationed at Shanghai, told a reporter, "We've been itching to get at those monkeys for years."

Private Herbert D. Young, of the United States Marine Corps, on leave from Quantico, Va., was chatting with a fellow marine, all unaware of the latest development in the international situation, when a reporter approached. They were under the impression that the powder keg of the Far East had not yet exploded.

Glad to Have Action

"I hope they wait until after Christmas and New Year's," they said. Their first comment on hearing the news was, "What do you know about that?"

"I'm glad," Private Young, who enlisted in the Marine Corps in 1939, exclaimed. "At least we'll be doing something now."

A soldier on his way to report back to Fort Monmouth, N. J., said: "The sooner the better. We'll get it over with," while another, on his way back to Fort Slocum, N. Y., commented: "That's what we're here for. That's the main thing."

British sailors, most of whom had not heard the news before a reporter approached them, reacted with incredulity, then exultation.

"We're all right now!" exclaimed a young pink-cheeked Scotchman who is a junior officer on an unnamed British ship in port. George Fayers, a gunner's mate on an unnamed destroyer, told a reporter: "I'll give the Japs one month in which to get licked."

Lew Weinberg, a fruit dealer, of 233 South Third Street, Brooklyn, who was discussing the situation with some colleagues around a fruit stand on Forty-second Street, delivered the following considered opinion: "The United States has all the reason in the world to declare war on Japan before she becomes too powerful in the Orient. This country would have a terrible time if Japan went ahead like Germany did."

Frederick M. Stewarts Hosts

Mr. and Mrs. Frederick M. Stewart, who have come from Stamford, Conn., to the Chatham for the winter, gave a cocktail party for fifty friends in their apartment yesterday.

The Mayor With His Emergency Board Broadcasting Warning to the Public

Herald Tribune—Kell

Left to right, with the Mayor at City Hall, are Chief Inspector Louis Costuma, Fire Commissioner Patrick J. Walsh, Police Commissioner Lewis J. Valentine, Irving V. A. Huie, Commissioner of Public Works, and John McKenzie, Commissioner of Docks. Picture was taken as the Mayor told the public of emergency preparations being made to protect New York City

Sunday Again Is Day For Starting a War

Selecting Sunday to begin war against the United States, the Japanese followed a curious precedent. In recent years Sunday has become a day of crisis.

On Sunday, June 28, 1914, the Serbian patriot Gavrilo Princip assassinated Archduke Franz Ferdinand of Austria—the spark that ignited the powder keg of World War I.

On Sunday, Aug. 2, 1914, German troops first invaded France and Belgium, the actual beginning of World War I.

On Sunday, Sept. 3, 1939, Britain and France declared war on Germany, at the expiration of a forty-eight-hour ultimatum to Hitler to stop the invasion of Poland, begun on Sept. 1.

On Sunday, Dec. 17, 1939, the German pocket battleship Graf Spee, which had been chased into Montevideo Harbor by three British cruisers, scuttled herself in the harbor rather than come out and fight.

On Sunday, Oct. 27, 1940, Italy invaded Greece.

On Sunday, June 22, 1941, Germany began war against Russia.

Four years ago a lesser crisis involving Japan and the United States arose on Sunday, Dec. 12, when a Japanese warplane attacked the United States gunboat Panay on the Upper Yangtse River, killing three and wounding fifteen.

Litvinovs Reach Capital, Receive Flower Shower

Ambassador Assures U. S. Reds Will Press Stout Resistance Against Nazis

WASHINGTON, Dec. 7 (AP).—Maxim Litvinov, the new Russian Ambassador, arrived in Washington today and assured the American people that the Red Army would continue its stout resistance against the Nazi invasion.

Looking worn after a month of travel, but affable as always, he landed at the Washington National Airport with his English-born wife at his side, to be greeted by a throng of officials of the embassy, their wives and their children and a group attired in Russian military uniforms.

The embassy wives and children bore huge bouquets of roses, snapdragons and chrysanthemums, which they thrust upon Mr. and Mrs. Litvinov as they stood smiling on the plane ramp.

Then the Ambassador, wearing a battered felt hat and a rusty dark blue overcoat, whose open collar revealed a Russian tunic buttoned to the throat, made a brief statement to reporters.

"I am very happy to be one more in the capital of the remarkable country, the United States of America," he said. "My first visit here was of great importance. But still more important is my arrival now at a moment when the destiny of all mankind is being settled.

"I know of the great interest and sympathy with which the American people are following the battle lines on the Eastern Front, and I assure the American people that the Red Army will continue the fight through fortune and misfortune with the same tenacity and firmness they have already shown."

The State Department sent George T. Summerlin, chief of its division of protocol, to the airport to greet the new Ambassador.

Sir Anthony Rumbold, Second Secretary, represented the British Embassy. Joseph T. Davies, the former American Ambassador to Russia, also was present. The Litvinovs lunched later at the Davies home.

The Ambassador's statement recalled his first visit here in 1933 for negotiations which led to the American recognition of Soviet Russia. He was then, and for years thereafter, Foreign Minister of the Soviet Union. In that post, he was a foremost advocate of collective security under the League of Nations.

Japanese Here Are Ordered to Homes by Police

Put in Protective Custody; Guard on Traffic Centers and Utilities Intensified

New York City's police force, which has been on an emergency basis since September, 1939, was ordered last night by Commissioner Lewis J. Valentine to intensify its guard of all bridges and tunnels, railroad terminals, power stations, shipyards and defense plants.

The Japanese colony, estimated at between 2,000 and 3,000, was placed under protective custody. A teletype alarm issued at 6 p. m. directed all members of the force to order all Japanese residents to return at once to their homes and remain there until their status had been determined by the Federal government.

All Japanese clubhouses and organizations were ordered closed. These included the Nippon Club, 161 West Ninety-third Street, and the Japanese Institute, an information center at 630 Fifth Avenue.

Consulate Is Guarded

Heavy police guards were posted at the Japanese Consulate in the International Building at Rockefeller Center, 630 Fifth Avenue, and at the residence of the Japanese Consul General, 33 East Seventieth Street.

Commissioner Valentine's orders followed conferences with Chief Inspector Louis B. Costuma and Captain Harry Schrieber, chief of the bureau of operations. The Commissioner also conferred by telephone with Rear Admiral Adolphus Andrews, commandant of the 3d Naval District. Plans were perfected for the protection of the New York Navy Yard in Brooklyn and numerous shipyards engaged in naval defense work.

The Navy Yard in Brooklyn took on the appearance of a heavily armed fortress. Three hundred United States Marines guarded the 200-acre reservation, where a $300,000,000 construction and repair program is under way.

Battleships Heavily Guarded

A particularly heavy guard surrounded the building ways where the 45,000-ton battleships Missouri and Iowa are being constructed. The Iowa is scheduled for launching late next year, but the Missouri will not be ready for launching until 1943.

Through the Sands Street gate hurried hundreds of officers and sailors recalled from shore leave. At 4:15 p. m. all police had been notified to stop all naval officers and enlisted men on the streets and direct them to report to their bases forthwith.

Admiral Andrews, from his headquarters at 90 Church Street, canceled the furloughs of all enlisted men in the 3d Naval District, which embraces New York State, Connecticut and northern New Jersey. The order also affected Coast Guardsmen and the personnel of Floyd Bennet Airport. All regular and enlisted personnel at the Army Air Base, Mitchell Field, L. I., were ordered to report to their station.

Marquart Holds Conference

Rear Admiral Edward J. Marquart, commander of the Navy Yard, went into conference with members of his staff late in the afternoon. The yard was closed to all persons except those on emergency business. The guard was doubled at the two super graving drydocks now under construction, in which the keels of the 58,000-ton battleships Maine and New Hampshire, world's greatest warships, are to be laid.

Telephone traffic at the yard reached such proportions by nightfall that fifteen additional operators had to be summoned to handle the incoming and outgoing calls.

Currently assigned to ship duty at the yard were about 2,500 officers and men. At least half of them were on shore leave when the recall order was broadcast.

4 Big U. S. Ships at Yard

Four large American warships and a number of smaller craft were tied up in the yard alongside five British men-of-war. The British flotilla comprised the light cruisers Delhi, Phoebe, Cathay and Carodic; the auxiliary cruiser Cathay, and the corvette Candytuft. It was also learned that a Soviet naval tanker is undergoing repairs at an undisclosed Brooklyn shipyard. The British seamen were notified to hold themselves ready for instant recall.

Pinehurst Social Notes

Special to the Herald Tribune

PINEHURST, N. C., Dec. 6.—Mr. and Mrs. H. Frederick Lesh gave a dinner at the Arches last night for Mrs. James Walker, Colonel and Mrs. George P. Hawes and Mrs. Daisy Wisdom Ostrander. Mr. William A. Blue entertained officers of the Quartermasters Corps of the first Army at a farewell dinner at the Dunes Club. The Corps is returning to Governors Island.

Mr. and Mrs. Donald J. Ross gave a dinner at their home, Dornoch, for former Governor Huntley N. Spaulding, of New Hampshire; former Governor Alvin T. Fuller, of Massachusetts; Mr. Samuel H. Adams, Rye Beach, N. H.; Mr. C. C. Steck, Buffalo, and Dr. D. A. Thom, Milton, Mass.

U. S. War Plants Placed on Alert For Sabotage

Factory Guards Increased; Police in Key Cities Add to Espionage Precautions

PHILADELPHIA, Dec. 7 (AP).—Industrial plants in the Philadelphia area, busy on national defense contracts, redoubled their force of watchmen and placed armed guards at all plant entrances tonight after Japan's declaration of war.

Unusual precautionary measures were taken at Cramps' shipyards, the Baldwin locomotive works, Midvale steel works, Westinghouse Electric and other major industries, and all visitors except those authorized by the War and Navy Departments were barred.

Philadelphia also dispatched special police units to all defense plants in the city for a check-up. In many plants personnel officers began a recheck of all employees and their records.

Navy Yard Silent

Navy Yard officials declined immediate comment other than to say the usual heavy guard was being maintained there. Shortly after announcement of the Japanese declaration of war Rear Admiral A. E. Watson, commandant of the Philadelphia Navy Yard, ordered all enlisted personnel in the 4th Naval District to report immediately to their stations.

Police also announced establishment of "quarantine zones" around many large Philadelphia plants, within which no parking or loitering was permitted, and Police Superintendent James H. Malone ordered all inspectors and captains to remain on twenty-four-hour duty until further notice.

Superintendent Malone added that "arrangements between police and the various home defense set-ups already have gotten under way," but declined further comment.

Buffalo "on the Alert"

BUFFALO, N. Y., Dec. 7 (AP).—The Buffalo Police Department has placed its "entire force on the alert" to guard against possible sabotage in view of the American-Japanese situation, Inspector Arthur J. Hahn said today.

He said the move was in accordance with a request from the Secretary of War, received here through army officials, that police maintain a close surveillance of defense plants.

Precautions at Schenectady

SCHENECTADY, N. Y., Dec. 7 (AP).—Anti-sabotage precautions, in effect for more than a year at General Electric's huge plant here, have been "tightened still more in view of American-Japanese developments," the company announced today.

Charleston Navy Yard Guarded

CHARLESTON, S. C., Dec. 7 (AP).—Charleston Navy Yard authorities said they had received telegraphed orders from Washington to carry out previously arranged security orders. These, it was stated, related to protection against sabotage. The Navy Yard is a construction and repair base for U. S. warships.

Chicago Watches Consuls

CHICAGO, Dec. 7 (UP).—Police Commissioner James P. Allman today ordered a twenty-four-hour watch of uniformed police established over the Japanese consul and consular offices in Chicago.

From Rugs to Riches

Harry Danning, Giants' catcher was a crack rug salesman before he became a major leaguer.

Hoover Appeals For All-Out War To Crush Japan

For 'Fight With Everything We Have'; Willkie, Dewey Call for United Nation

Herbert Hoover, former Presiden of the United States, came ou whole-heartedly last night for wa on Japan. In a statement issued from his suite in the Hotel Waldorf-Astoria Mr. Hoover said that th American people must fight with everything they have.

Mr. Hoover's statement follows:

"American soil has been treacherously attacked by Japan. Our decision is clear. It is forced upon u We must fight with everything w have."

Willkie Confident

Wendell L. Willkie, Republican candidate for President last yea and an ardent supporter now o President Roosevelt's foreign policy said:

"I have not the slightest doubt a to what a united America shoul and will do."

District Attorney Thomas E Dewey, of New York County, on vacation at Sea Island, Ga., said:

"The unprovoked and inexcusable attack upon America will find al of our people determined to see thi thing through to a crushing defea of the aggressor. This treacherou assault came at a time when ou country was striving to maintain peace in the Pacific. It is a desperate attempt to divert the Unite States from its all-out effort to ai in the defeat of the Axis powers.

"The die is cast. We are a united nation. Every American must respond with unlimited loyalty, effort and sacrifice to carry the war to a successful conclusion."

Ulrich Bell, chairman of the executive committee of the Fight for Freedom Committee, 1270 Fifth Avenue, said:

"It's America first now!

"Japan's war on the United States is a last desperate effort of Hitler to turn American attention from the center of war against our world. That center is Berlin.

"Master-Minded by Berlin"

"The fight for freedom has steadily warned against the infernal treachery of the Axis. We have warned the isolationists that they were the dupes of that treachery, unable or unwilling to face the barbarism which the Axis has brought back into our world. At the very moment the Japanese envoy was talking of peace with our government, Tokio and Berlin were moving to an attack on American soil, carrying out the well known Nazi technique of underhanded aggression. This treachery was master-minded by the thugs and gangsters of Berlin.

"War has chosen us. It is our duty to understand the full and terrible scope of that war. While fighting Japan to the death we must remember that Berlin prompted this attack, that Berlin i sthe meaning of this attack, that Berlin is the world enemy and the world danger.

"Facing this danger, all Americans will unite. All Americans will become brothers in the cause of defending the simple decencies of civilization against the men who keep no promises, who know no honor.

"Our fight for fredom has begun. It's battle cry is unity."

G. H. Shaw Speaks in Harlem

G. Howland Shaw, Assistant Secretary of State of the United States, said yesterday at the annual open-house party at the Casita Maria, Catholic settlement house for Puerto Ricans in Harlem, at 78 East 110th Street, that the country's good-neighbor policy was not a transitory phenomenon. He said it was "very foundation of a philosophy of international relations intimately bound up with those democratic principles which throughout our history we have constantly sought to apply more fully and more comprehensively."

Cites Road to Salvation

The Rev. Dr. William L. Pettingill, of Wilmington, Del., in a sermon yesterday at the First Baptist Church, Broadway and Seventy-ninth Street, said that man could win salvation only in the way that God has prescribed in the Bible. Dr. Pettingill will deliver a series of sermons at the church as part of a program commemorating the fiftieth anniversary of the placing of the cornerstone of the present church building.

Text of Hull Statement, U. S. Peace Note and Japan's Reply

WASHINGTON, Dec. 7 (AP).—Following are the texts of a statement by Cordell Hull, Secretary of State, the American note of Nov. 26 to Japan, and Japan's reply:

Hull's Statement

Japan has made a treacherous and utterly unprovoked attack on the United States

At the very moment when representatives of the Japanese government were discussing with representatives of this government at the request of the former, principles and courses of peace, the armed forces of Japan were preparing and assembling at various strategic points to launch new attacks and new aggressions upon nations and peoples with which Japan was professedly at peace, including the United States.

I am likewise releasing the text of a Japanese reply thereto, which was handed to me by the Japanese Ambassador today.

Before the Japanese Ambassador delivered this final statement from his government the treacherous attack upon the United States had taken place.

This government has stood for all the principles that underly fair dealing, peace, law and order, and justice between nations and has steadfastly striven to promote and maintain that stata of relations between itself and all other nations.

It is now apparent to the whole world that Japan, in its recent professions of a desire for peace, has been infamously false and fraudulent.

U. S. Peace Note

The complete text of the American note handed to the Japanese on Nov. 26 was in two parts—an oral statement and an outline of a proposed basis for agreement between the United States and Japan. The oral statement follows:

The representatives of the government of the United States and of the government of Japan have been carrying on during the past several months informal and exploratory conversations for the purpose of arriving at a settlement if possible of questions relating to the entire Pacific area based upon the principles of peace, law and order and fair dealing among nations. These principles include the principle of inviolability of territorial integrity and sovereignty of each and all nations; the principle of non-interference in the internal affairs of other countries; the principle of equality, including equality of commercial opportunity and treatment; and the principle of reliance upon international co-operation and conciliation for the prevention and pacific settlement of controversies and for improvement of international conditions by peaceful methods and processes.

It is believed that in our discussions some progress has been made in reference to the general principles which constitute the basis of a peaceful settlement covering the entire Pacific area. Recently the Japanese Ambassador has stated that the Japanese government is desirous of continuing the conversations directed toward a comprehensive and peaceful settlement in the Pacific area; that it would be helpful toward creating an atmosphere favorable to the successful outcome of the conversations if a temporary modus vivendi could be agreed upon to be in effect while the conversations looking to a peaceful settlement in the Pacific were continuing. On Nov. 20 the Japanese Ambassador communicated to the Secretary of State proposals in regard to temporary measures to be taken respectfully by the government of Japan and by the government of the United States, which measures are understood to have been designed to accomplish the purposes above indicated.

The government of the United States most earnestly desires to contribute to the promotion and maintenance of peace and stability in the Pacific area, and to afford every opportunity for the continuance of discussions with the Japanese government directed toward working out a broad-gauge program of peace throughout the Pacific area. The proposals which were presented by the Japanese Ambassador on Nov. 20 contain some features which, in the opinion of this government, conflict with the fundamental principles which form a part of the general settlement under consideration and to which each government has declared that it is committed. The government of the United States believes that the adoption of such proposals would not be likely to contribute to the ultimate objectives of ensuring peace under law, order and justice in the Pacific area, and it suggests that further effort be made to resolve our divergences of views in regard to the practical application of the fundamental principles already mentioned.

With this object in view the government of the United States offers for the consideration of the Japanese government a plan of a broad but simple settlement covering the entire Pacific area as one practical exemplification of a program which this government envisages as something to be worked out during our further conversations.

The plan therein suggested represents an effort to bridge the gap between our draft of June 21, 1941, and the Japanese draft of Sept. 25 by making a new approach to the essential problems underlying a comprehensive Pacific settlement. This plan contains provisions dealing with the practical application of the fundamental principles which we have agreed in our conversations constitute the only sound basis for worth-while international relations. We hope that in this way progress toward reaching a meeting of minds between our two governments may be expedited.

The second part of the United States note of Nov. 26, entitled "Outline of proposed basis for agreement between the United States and Japan," follows:

SECTION I

Draft Mutual Declaration of Policy

The government of the United States and the government of Japan both being solicitous for the peace of the Pacific affirm that their national policies are directed toward lasting and extensive peace throughout the Pacific area, that they have no territorial designs in that area, that they have no intention of threatening other countries or of using military force aggressively against any neighboring nation, and that, accordingly, in their national policies they will actively support and give practical application to the following fundamental principles upon which their relations with each other and with all other governments are based:

(1) The principle of inviolability of territorial integrity and sovereignty of each and all nations.

(2) The principle of non-interference in the internal affairs of other countries.

(3) The principle of equality, including equality of commercial opportunity and treatment.

(4) The principle of reliance upon international co-operation and conciliation for the prevention and pacific settlement of controversies and for improvement of international conditions by peaceful methods and processes.

The government of Japan and the government of the United States have agreed that toward eliminating chronic political instability, preventing recurrent economic collapse and providing a basis for peace, they will actively support and practically apply the following principles in their economic relations with each other and with other nations and peoples:

(1) The principle of non-discrimination in international commercial relations.

(2) The principle of international economic co-operation and abolition of extreme nationalism as expressed in excessive trade restrictions.

(3) The principle of non-discriminatory access by all nations to raw material supplies.

(4) The principle of full protection of the interests of consuming countries and populations as regards the operation of international commodity agreements.

(5) The principle of establishment of such institutions and arrangements of international finance as may lend aid to the essential enterprises and the continuous development of all countries and may permit payments through processes of trade consonant with the welfare of all countries.

SECTION II

Steps to be taken by the government of the United States and by the government of Japan.

The government of the United States and the government of Japan propose to take steps as follows:

1. The government of the United States and the government of Japan will endeavor to conclude a multilateral non-aggression pact among the British Empire, China, Japan, the Netherlands, the Soviet Union, Thailand and the United States.

2. Both governments will endeavor to conclude among the American, British, Chinese, Japanese, the Netherlands and Thai governments an agreement whereunder each of the governments would pledge itself to respect the territorial integrity of French Indo-China and in the event that there should develop a threat to the territoral integrity of Indo-China, to enter into immediate consultation with a view to taking such measures as may be deemed necessary and advisable to meet the threat in question. Such agreement would provide also that each of the governments party to the agreement would not seek or accept preferential treatment in its trade or economic relations with Indo-China and would use its influence to obtain for each of the signatories equality of treatment in trade and commerce with French Indo-China.

3. The government of Japan will withdraw all military, naval, air and police forces from China and from Indo-China.

4. The government of the United States and the government of Japan will not support—militarily, politically, economically—any government or regime in China other than the national government of the Republic of China with capital temporarily at Chungking.

5. Both governments will give up all extra-territorial rights in China, including rights and interests in and with regard to international settlements and concessions, and rights under the Boxer protocol of 1901.

Both governments will endeavor to obtain the agreement of the British and other governments to give up extra-territorial rights in China, including rights in international settlements and in concessions and under the Boxer protocol of 1901.

6. The government of the United States and the government of Japan will enter into negotiations for the conclusion between the United States and Japan of a trade agreement, based upon reciprocal most - favored - nation treatment and reduction of trade barriers by both countries, including an undertaking by the United States to bind raw silk on the free list.

7. The government of the United States and the government of Japan will, respectively, remove the freezing restrictions on Japanese funds in the United States and on American funds in Japan.

8. Both governments will agree upon a plan for the stabilization of the dollar-yen rate, with the allocation of funds adequate for this purpose, half to be supplied by Japan and half by the United States.

9. Both governments will agree that no agreement which either has concluded with any third power or powers shall be interpreted by it in such a way as to conflict with the fundamental purpose of this agreement, the establishment and preservation of peace throughout the Pacific area.

10. Both governments will use their influence to cause other governments to adhere to and to give practical applicotion to the basic political and economic principles set forth in this agreement.

Japan's Reply

The Japanese reply, which Japan's Ambassador handed to Secretary Hull today, follows:

1. The government of Japan, prompted by a genuine desire to come to an amicoble understanding with the government of the United States in order that the two countries by their joint efforts may secure the peace of the Pacific area and thereby contribute toward the realization of world peace, has continued negotiations with the utmost sincerity since April last with the government of the United States regarding the adjustment and advancement of Japanese-American relations and the stabilization of the Pacific area.

The Japanese government has the honor to state frankly its views concerning the claims the American government has persistently maintained as well as the measures the United States and Great Britain have taken toward Japan during these eight months.

2. It is the immutable policy of the Japanese government to insure the stability of East Asia and to promote world peace and thereby to enable all nations to find each its proper place in the world.

Ever since the China affair broke out owing to the failure on the part of China to comprehend Japan's true intentions, the Japanese government has striven for the restoration of peace and it has consistently exerted its best efforts to prevent the extension of warlike disturbances. It was also to that end that in September last year Japan concluded the tripartite pact with Germany and Italy.

However, both the United States and Great Britain have resorted to every possible measure to assist the Chungking regime so as to obstruct the establishment of a general peace between Japan and China, interfering with Japan's constructive endeavors toward tha stabilization of East Asia. Exerting pressure on the Netherlands East Indies, or menacing French Indo-China, they have attempted to frustrate Japan's aspiration to the ideal of common prosperity in co-operation with these regions. Furthermore, when Japan in accordance with its protocol with France took measures of joint defense of French Indo-China, both American and British governments, willfully misinterpreting it as a threat to their own possessions, and inducing the Netherlands government to follow suit, they enforced the assets freezing order, thus severing economic relations with Japan. While manifesting thus an obviously hostile attitude, these countries have strengthened their military preparations perfecting an encirclement of Japan, and have brought about a situation which endangers the very existence of the empire.

Nevertheless, to facilitate a speedy settlement, the Premier of Japan proposed, in August last, to meet the President of the United States for a discussion of important problems between the two countries covering the entire Pacific area. However, the American government, while accepting in principle the Japanese proposal, insited that the meeting should take place after an agreement of view had been reached on fundamental and essential questions.

U. S. Not Conciliatory

3. Subsequently, on Sept. 25, the Japanese government submitted a proposal based on the formula proposed by the American government, taking fully into consideration past American claims and also incorporating Japanese views. Repeated discussions proved of no avail in producing readily an agreement of view. The present Cabinet therefore, submitted a revised proposal, moderating still further the Japanese claims regarding the principal points of difficulty in the negotiation and endeavored strenuously to reach a settlement. But the American government, adhering steadfastly to its original assertions, failed to display in the slightest degree a spirit of conciliation. The negotiation made no progress.

Therefore, the Japanese government, with a view to doing its utmost for averting a crisis in Japanese-American relations, submitted on Nov. 20 still another proposal in order to arrive at an equitable solution of the more essential and urgent questions which, simplifying its previous proposal, stipulated the following points:

1. The governments of Japan and the United States undertake not to dispatch armed forces into any of the regions, excepting French Indo-China, in the southeastern Asia and the southern Pacific area.

2. Both governments shall co-operate with the view to securing the acquisition in the Netherlands East Indies of those goods and commodities of which the two countries are in need.

3. Both governments mutually undertake to restore commercial relations to those prevailing prior to the freezing of assets. The government of the United States shall supply Japan the required quantity of oil.

4. The government of the United States undertakes not to resort to measures and actions prejudicial to the endeavors for the restoration of general peace between Japan and China.

(5) The Japanese government undertakes to withdraw troops now stationed in French Indo-China upon either the restoration of peace between Japan and China or the establishment of an equitable peace in the Pacific area; and it is prepared to remove the Japanese troops in the southern part of French Indo-China to the northern part upon the conclusion of the present agreement.

U. S. Offer Withdrawn

As regards China the Japanese government, while expressing its readiness to accept the offer of the President of the United States to act as "introducer" of peace between Japan and China, as was previously suggested, asked for an undertaking on the part of the United States to do nothing prejudicial to the restoration of Sino-Japanese peace when the two parties have commenced direct negotiations.

The American government not only rejected the above-mentioned new proposal, but made known its intention to continue its aid to Chiang Kai-shek; and in spite of its suggestion mentioned above withdrew the offer of the President to act as so-called "introducer" of peace between Japan and China, pleading that time was not yet ripe for it. Finally, on Nov. 26, in an attitude to impose upon the Japanese government those principles it has persistently maintained, the American government made a proposal totally ignoring Japanese claims, which is a source of profound regret to the Japanese government.

4. From the beginning of the present negotiations the Japanese government has always maintained an attitude of fairness and moderation, and did its best to reach a settlement, for which it made all possible concessions, often in spite of great difficulties. As for the China question, which constitutes an important subject of the negotiations, the Japanese government showed a most conciliatory attitude As for the principle of non-discrimination in international commerce, advocated by the American government, the Japanese government expressed its desire to see the said principle applied throughout the world, and declared that along with the actual practice of this principle in the world, the Japanese government would endeavor to apply the same in the Pacific area including China and made it clear that Japan had no intention of excluding from China economic activities of third powers pursued on an equitable basis. Furthermore, as regards the question of withdrawing troops from French Indo-China, the Japanese government even volunteered, as mentioned above, to carry out an immediate evacuation of troops from southern French Indio-China as a measure of easing the situation.

"Impractical Principles"

It is presumed that the spirit of conciliation exhibited to the utmost degree by the Japanese government in all these matters is fully appreciated by the American government.

On the other hand, the American government, always holding fast to theories in disregard of realities, and refusing to yield an inch on its impractical principles, caused undue delay in the negotiations. It is difficult to understand this attitude of the American government, and the Japanese government desires to call the attention of the American government especially to the following points:

(1) The American government advocates in the name of world peace those principles favorable to it and urges upon the Japanese government the acceptance thereof. The peace of the world may be brought about only by discovering a mutually acceptable formula through recognition of the reality of the situation and mutual appreciation of one another's position. An attitude such as ignores realities and imposes one's selfish views upon others will scarcely serve the purpose of facilitating the consummation of negotiations.

Of the various principles put forward by the American government as a basis of the Japanese-American agreement, there are some which the Japanese government is ready to accept in principle, but in view of the world's actual condition it seems only a utopian ideal on the part of the American government to attempt to force their immediate adoption.

Again, the propsal to conclude a multilateral non-aggression pact between Japan, United States, Great Britain, China, the Soviet Union, the Netherlands and Thailand, which is patterned after the old concept of collective security, is far removed from the realities of East Asia.

Insist on Axis Role

(2) The American proposal contained a stipulation which states: "Both governments will agree that no agreement, which either has concluded with any third power or powers, shall be interpreted by it in such a way as to conflict with the fundamental purpose of this agreement, the establishment and preservation of peace throughout the Pacific area." It is presumed that the above provision has been proposed with a view to restrain Japan from fulfilling its obligations under the tripartite pact when the United States participates in the war in Europe, and, as such, it cannot be accepted by the Japanese government.

The American government, obsessed with its own views and opinions, may be scheming for the extension of the war. While it seeks, on the one hand, to secure its rear by stabilizing the Pacific area, it is engaged, on the other hand, in aiding Great Britain and preparing to attack, in the name of self-defense, Germany and Italy, two powers that are striving to establish a new order in Europe. Such a policy is totally at variance with the many principles upon which the American government proposes to found the stability of the Pacific area through peaceful means.

(3). Whereas the American government, under the principles it rigidly upholds, objects to settle international issues through military pressure, it is exercising in conjunction with Great Britain and other nations pressure by economic power. Recourse to such pressure as a means of dealing with international relations should ba condemned as it is at times more inhumane than military pressure.

4. It is impossible not to reach the conclusion that the American government desires to maintain and strengthen, in coalition with Great Britain and other powers, its dominant position it has hitherto occupied not only in China but in other areas of east Asia. It is a fact of history that the countries of east Asia for the last hundred years or more have been compelled to observe the status quo under the Anglo-American policy of imperialistic exploitation and to sacrifice themselves to the prosperity of the two nations. The Japanese government cannot tolerate the perpetuation of such a situation since it directly runs counter to Japan's fundamental policy to enable all nations to enjoy each its proper place in tha world.

The stipulation proposed by the American government relative to French Indo-China is a good exemplification of the above-mentioned American policy Thus the six countries—Japan, the United States, Great Britain, the Netherlands, China and Thailand—excepting France, should undertake among themselves to respect the territorial integrity and sovereignty of French Indo-China and equality of treatment in trade and commerce would be tantamount to placing that territory under the joint guaranty of the governments of these six countries. Apart from the fact that such a proposal totally ignores the position of France, it is unacceptable to the Japanese government in that such an arrangement cannot but be considered as an extension to French Indo-China of a system similar to the nine-power treaty structure which is the chief factor responsible for the present perdicament of East Asia.

Says Conditions Are Ignored

(5.) All the items demanded of Japan by the American government regarding China such as wholesale evacuation of troops or unconditional application of the principle of non-discrimination in international commerce ignored the actual conditions of China and are calculated to destroy Japan's position as the stabilizing factor of East Asia. The attitude of the American government in demanding Japan not to support militarily, politically or economically any regime other than the regime at Chungking, disregarding thereby the existence of the Nanking government, shatters the very basis of the present negotiation. This demand of the American government falling, as it does, in line with its above-mentioned refusal to cease from aiding the Chungking regime, demonstrates clearly the intention of the American government to obstruct the restoration of normal relations between Japan and China and the return of peace to East Asia.

5. In brief, the American proposal contains certain acceptable items such as those concerning commerce, including the conclusion of a trade agreement, mutual removal of the freezing restrictions, and stabilization of yen and dollar exchange, or the abolition of extra-territorial rights in China. On the other hand, however, the proposal in question ignores Japans' sacrifices in the four years of the China affair, menaces the expire's existence itself and disparages its honor and prestige. herefore, viewed in its entirely, the Japanese government regrts that it cannot acept the proposal as a basis of negotiation.

6. The Japanese government, in its desire for an early conclusion of the negotiation, proposed simultaneously with the conclusion of the Japanese-American negotiation, agreements to be signed with Great Britain and other interested countries. The proposal was accepted by the American government. However, since the American government has made the proposal of November 26th as a result of frequent consultation with Great Britain, Australia, the Netherlands and Chungking, and presumably by catering to the wishes of the Chungking regime in the questions of China, it must be concluded that all these countries are at one with the United States in ignoring Japan's position.

7. Obviously it is the intention of the American government to conspire with Great Britain and other countries to obstruct Japan's efforts toward the establishment of peace through the creation of a new order in East Asia, and especially to preserve Anglo-American rights an interests by keeping Japan and China at war. This intention has been revealed clearly during the course of the present negotiation. Thus, the earnest hope of the Japanese government to adjust Japanese-American relations and to preserve and promote the peace of the Pacific through co-operation with the American government has finally been lost.

The Japanese government regrets to have to notify the American government it cannot but consider that it is impossible to reach an agreement through further negotiations.

President Liner in East

The Grant Near Singapore, Another in South African Waters

Of the five passenger liners of the American President Lines operating in the around-the-world service, only one appeared last night to be in the Far East danger zone.

The President Grant is reported somewhere in the vicinity of Singapore on the westward leg of a world cruise. Three other ships are in American ports and the other is said to be in the vicinity of South Africa.

Hull Condemns Japan's Reply As 'Falsehood'

(Continued from page one)

ment that was more crowded with infamous falsehoods and distortions—infamous falsehoods and distortions on a scale so huge that I never imagined until today that any government on this planet was capable of uttering them."

Text of Hull's Statement

The text of Mr. Hull's statement follows:

"On Nov. 26 the Secretary of State handed to the Japanese representatives a document which stated the principles governing the policies of the government of the United States toward the situation in the Far East and setting out suggestions for a comprehensive peaceful settlement covering the entire Pacific area.

"At 1 p. m. today the Japanese Ambassador asked for an appointment for the Japanese representatives to see the Secretary of State. The appointment was made for 1:45 p. m. The Japanese representatives arrived at the office of the Secretary of State at 2:05 p. m. They were received by the Secretary at 2:20 p. m. The Japanese Ambassador handed to the Secretary of Stata what was understood to be a reply to the document handed to him by the Secretary of State on Nov. 26.

"I must say that in all my conversations with you (the Japanese Ambassador) during the last nine months I have never uttered one word of untruth. This is borne out absolutely by the record. In all my fifty years of public service I have never seen a document that was more crowded with infamous falsehoods and distortions — infamous falsehoods and distortions on a scale so huge that I never imagined until today that any government on this planet was capable of uttering them."

Mch 31. 1854

There shall be a perfect, permanent
and a sincer and cordial amity
on the one part and the Empire of Japan
and between their people respectively
persons or places

G. F. Watts

Be sure of this that ruin on the hee
of nations luxuries follows. There is cert
nation perhaps. As the individual life
escape here; a nation's life is long e
tribution. Of this I am sure that unless
the principles laid down by the Founder
has been lived, our national life is doo

India

Issue for

Gandhi v. Commission

Women's Nationalism [illegible]

E. 8pce.

THE STATESMA

remains above normal from the Frontier to the C.P. (p. 7).

SEA MAIL FROM HOME

The outward P. and O. mail steamer "Ranpura" with the mails from London of March 29, arrived at Aden at 5 a.m. on April 8 and left there at 9 a.m. the same day. In the ordinary course she should arrive in Bombay at 3 p.m. to-morrow.

"I WAS BLIND."

After fifteen years spent in educating the mass mind in India for the doctrine of civil resistance or *satyagraha* in its pure non-violent form, Mr. Gandhi has come to the conclusion that there is probably only one man in India fit to practise it and that is himself. He is almost certainly right and though it is indeed regrettable that realization has taken so long to come, the statement is of incalculable value. It is a characteristic of the Mahatma, as attractive in him as it has proved expensive for the country, that he is apt to judge his followers by himself and to believe them better than they are. All his geese are swans and politicians have passed for plaster saints. But last summer scandal in his own Ashram shook him to the core and now in Bihar he has had revealing conversations with former inmates of the same Ashram who have been to prison for civil disobedience and are at present doing relief work in Bihar. One of these is actually such a backslider that in prison he was reluctant to perform his full prison task and even preferred his private studies!

Mr. Gandhi's standard, it will be seen, is high indeed. But in what world has he been living all these years and does he ever read the Press which claims to speak in his name? Scarcely a day passes when it is not full of complaints by and on behalf of political prisoners who invoke his name and when at large wear his cap. They wrangle about their allowances, they complain because although of "respectable" families they are in "B" class instead of "A", they quarrel about their food, they hunger strike and their relatives send their weight to the papers. As for the uproar about "Sirkar Salaam" it never dies. No one save Mr. Gandhi can possibly have been for a single moment under the illusion that enabled him to picture the majority of his followers as like himself accepting prison tasks joyfully, making no complaints and by their cheerful and gentle dispositions making friends with jail superintendents, doctors, warders and all about them. Any idea of nobleness or grandeur that could have been associated with political imprisonment in this country has long ago been befouled in the columns of the Press and in the spate of questions put on behalf of prisoners in the Legislatures. On Mr. Gandhi's own showing every journalist and every politician who demands special treatment for political prisoners and seeks to stir up hatred against the Government on their behalf is wounding the Mahatma himself. All that can be said about this is that most of the newspapers which hail him as a leader daily drive their sharp cutting knives deep into him and turn them about in the wounds they make. They have not now, and never have had, any will to carry out his teaching. To them the acceptable part of his doctrine of civil resistance and boycott is that it is a means of fighting without firearms. They looked to it not to "reach the heart of the rulers" but to beat them to their knees. Racial hate was their principal motive and they are frankly as disappointed with the results as Mr. Gandhi though not for the same reasons. And in saying this we do not for a moment doubt the fact that Mr. Gandhi had a little band of true followers who had some comprehension of what he meant by *satyagraha*, and one of them beyond question being Mr. Rajagopalachari.

"I was blind," says Mr. Gandhi and we are reminded of another who received his sight by a miracle and testified "one thing I know that whereas I was blind now I see." On Easter Monday, during his day of silence, Mr. Gandhi received his sight and this was indeed a joyful day for India. For it means the end of civil disobedience and non-co-operation in Mr. Gandhi's lifetime and we may hope in all our lifetimes. "The decision," he tells us, "and every word of the statement are in answer to intense introspection, searching of heart and waiting upon God." It is also the answer to the prayer of many other people who have hoped against hope that one day this revelation would come to him. He has at last understood that whatever else his teaching of non-co-operation has done it has lacked the dynamic to change men's hearts whether they were the hearts of his followers, of "the ruler" or of the terrorists. Now that light has begun to stream in we confidently expect that Mr. Gandhi will begin to see other things at present hidden from him. He is still talking in terms of war and of the beauty of "this greatest of weapons at the disposal of mankind." But the greatest power at the disposal of mankind is not a weapon at all and it is certainly nothing beginning with "non" and ending with disobedience. Physical non-violence, combined with boycott and disobedience, is only a mask for spiritual violence and in depriving it of its outlet and condemning it to use ethical language it intensifies the inward passion of hate. In the moral and spiritual world it is a mule condemned for ever to sterility. It is creative love alone that can change hearts. There was once an Asiatic subject of a Western Empire who was possessed of great power and drew multitudes unto him so that the local politicians in a country where nationalism was identified with both race and religion wished him to lead the Swarajist party. This he declined to do and strictly enjoined obedience to the law. The result was that in a comparatively short time after his death the whole mighty Empire accepted him as its ideal ruler of life and conduct. And although the world is still painfully and unwillingly learning that his is the true wisdom his power to change the lives of individuals and to spread the conception of the human race as one family unquestionably grows with the centuries.

BENGAL ATTACK ON MR. GANDHI

PEOPLE "HUMBUGGED"

REMARKABLE OUTBURST BY YOUTH LEAGUE

(FROM A CORRESPONDENT.)

The growing feeling of antagonism on the part of young men of Bengal towards Mr. Gandhi an[illegible]s movement finds eloquent, if n[illegible], expression in a leaflet publ[illegible]y Mr. Ajit Das Gupta, acting Secretary of the Youth League, Bengal.

The leaflet need not be taken at its face value. Perhaps it does not correctly express even what is felt by the young men of Bengal and makes unjustifiable attacks on Mr. Gandhi and some of his followers, but all the same it is a significant pointer to a real change in attitude so far as Mr. Gandhi and some of his activities are concerned.

Headed "Down with Gandhi-ism," the leaflet, translated into English, reads: "For how much longer shall we blindly follow at the heels of mahatmas and supermen? It is many years now since we have devoted ourselves to the worship of a single individual and have entrusted the leadership of the national movement to Bapuji (Mr. Gandhi) alone. Under his instruction we have suffered all sorts of troubles but have we derived any benefit therefrom? The oppressed workers know not where to lay their heads, nor has the cause of the country advanced by an inch.

"HARIJAN" MOVEMENT

"The Congress started a movement for non-payment of *chowkidari* tax and the result is that our peasant brethren are impoverished. Forgetful of their sufferings, the Congress has now started upon a new track, namely, the so-called movement for the uplift of *Harijans*. Meanwhile one of his followers is exporting gold from the country and selling mill-made *khaddar*, and Pandit Jawaharlal Nehru, himself a zemindar, has become the new incarnation of Lenin and Trotsky in our country, and in the guise of manifesting sympathy for the poor cultivating ryot is really bringing disaster upon them.

"The word *harijan* is Mr. Gandhi's own coinage. It seems to be a remarkable farce that to-day when the poor are starving for want of food the Mahatma is acting the part of their sympathetic friend by trying to lift them in the social scale."

Referring to the 15 days' fast recently undertaken by Mr. Satish Das Gupta, the leaflet continues: "While the people of the country are getting prematurely old from real starvation, Mahatma's followers are loudly trumpeting in the Press their amateur starvation. Mr. Satish Das Gupta is angry because they have not made him the sole dictator of the Gandhi tour committee in Bengal. But how can that be helped? Mr. Gandhi himself has surrendered completely into the hands of a millionaire medical practitioner.

"MOCKERY EXPOSED"

"The old trick of humbugging the people in the guise of a half-clothed sanyasi will not serve any longer. This kind of mockery has now been exposed. Hence it is our earnest appeal to the students and young men of the country—let them say in one voice—Bapuji, excuse us for this time. You have gained many purses in the past, or have been instrumental in the interchange of many purses. Spare us this time. Do not come to Bengal. Bengal will not tolerate the play-acting either of yourself or of your patrons—the financial magnates.

"The national movement does not mean either *harijan* uplift or personal advertisement through interested newspapers. The people of the country have now learnt to stand upon their own feet. They want to expose the hypocrisy of political charlatanism. They want themselves to solve the problems of starvation and unemployment. They will no longer allow themselves to be made catspaws for the purpose of self-seeking national leaders.

"We want to warn also the interested newspaper writers of our country. Let them stop the unrestricted spread of false and baseless news or they also will be taught a good lesson in them."

LETTERS TO THE EDITOR

DOES TRUTH PAY?

TO THE EDITOR OF THE "STATESMAN."

SIR,—I would esteem it a favour if your readers, both cleric and lay, were to express through your columns their views on the arguments for and against telling the truth that Herodotus has put in the mouth of Darius when the latter was arranging with his six fellow conspirators for the removal from the Persian throne (bumping off would be a more forceful and perhaps better expression, but it savours too much of colloquialism,) of the false Smerdis. The passage occurs in Herodotus Book 11 Chap 72; of which the following is given by Rawlinson as the translation (Rawlinson's Herodotus Vol. II pp. 470, 471 Fourth Edition):—

> "An untruth must be spoken where need requires. For whether men lie or say true, it is with one and the same object. Men lie because they think to gain by deceiving others; and speak the truth because they expect to get something by their true speaking, and to be trusted afterwards in more important matters. Thus, though their conduct is so opposite, the end of both is alike. If there were no gain to be got, your true-speaking man would tell untruths as much as your liar, and your liar would tell the truth as much as your true-speaking man."

Mr. Rawlinson appends the following illuminating note to the above passage:—

> "This elaborate apology for a most justifiable untruth, instead of showing (as Larcher thinks) that veracity was not much regarded in Persia, is strongly indicative of the contrary. No justification would have been thought necessary, unless in a country where there was an almost superstitious regard for verbal truth. The speech is of course not to be looked upon as historical, but it is in character—being thoroughly Persian in its sentiment. The arguments used, however, seem to have come from the mints of the Sophists. (Compare Plat. Rep. 11 sec. 2 pp. 359-60; Arist. Eth. V. 9, sec. 16.)"

Perhaps the Smith minor in the Lower Fourth to whom very many years ago was attributed the definition of a Lie, namely, that it was an abomination unto the Lord but a very present help in trouble was, unbeknownst to himself, a bit of a sophist. He has, anyhow, this distinction, that his definition has had for many decades a world-wide reputation; and is, of course, familiar to all your readers.—Yours, etc.,

Calcutta, Dec. 14. K. S. B.

MR. GANDHI AND THE MISSIONARIES

TO THE EDITOR OF THE "STATESMAN."

SIR,—You published in your Dak edition of December 10 a message from Harda (C.P.) dated December 8 reporting the address given by Mr. Gandhi to a meeting of Christians in which he asked Christians to assist him and to co-operate with him "in the cause of the Harijan uplift movement." I have noticed the same message in the Indian papers in which the words "without converting them to Christianity" follow the words I have quoted from your paper. These additional words signify much because Mr. Gandhi is by no means disposed to support the main object of missionary work which is evangelization. Missionaries no doubt find in Mr. Gandhi a valuable asset for their own main purpose. The omission in the *Statesman* of the words in question is likely to mislead many people as to Mr. Gandhi's real attitude towards the missionary movement.—Yours, etc.,

Samlong Farm E. GANGULY.
Ranchi, Dec. 12.

OUR NAVAL VISITORS

TO THE EDITOR OF THE "STATESMAN."

SIR,—The letter of "Lest Ye Forget" has, I feel sure, expressed the sentiments of a number of us. No one will grudge the hospitality, that was so generous from all sides, to the crew of the German ship. It does however bring home to us how little is done to entertain our own sailors when they visit us.

Would it not be possible for an entertainment committee to be formed consisting of a member of each of the Calcutta Clubs? Tennis courts, Swimming baths, Cricket grounds, Golf courses could be thrown open for the sailors' use at certain hours.

There are I know many residents of Calcutta who would be only too pleased to entertain the sailors in their home if they were approached.—Yours, etc.

Calcutta, Dec. 15 W. H. A.

March 23, '31
Times

GANDHI DOUBTS PACTS WILL EVER END WAR

Men Must Change Spiritually and Adopt Non-Violence as Weapon, He Says.

NO STATE MEETS HIS IDEAL

His Perfect Government Puts Individual Growth and Rights Above All Else.

CALLS WEST MATERIALISTIC

Mahatma Decries Selfishness and Narrow Nationalism—Refuses an Airplane Ride.

NEW DELHI, India, March 22 (AP).—"Come walk with me at 4 o'clock in the morning and I will answer all your questions," Mahatma Gandhi said when asked for an interview. And, with several hundred admirers behind him, the Nationalist leader, setting a rapid pace, despite his frail physique and more than 62 years, discussed the affairs of his country as he walked five miles among the crumbling monuments and scarred forts of New Delhi's forgotten empires.

"War will never be exterminated by any agency until men and nations become more spiritual and adopt the principle of brotherhood and concord rather than antagonism, competition and superiority of brute force," Mr. Gandhi declared.

"You in the West do not recognize the power of spiritual things, but some day you will and then you will be free from war, crimes of violence and things that go with these evils. The West is too materialistic, selfish and narrowly nationalistic. What we want is an international mind embracing the welfare and spiritual advancement of all mankind."

Advocates Non-Violence.

"How would you cure the evils of war and armaments?" he was asked.

"By non-violence, which will eventually 'weapon' all nations. I say eventually deliberately, because we shall have wars and armaments for a very long time. It has been 2,000 years since Christ delivered the Sermon on the Mount and the world has adopted only a fragment of the imperishable and lofty precepts therein enunciated for the conduct of man toward man."

Asked to describe a remedy for prevailing crimes of violence, divorce and liquor in the United States, the Mahatma replied:

"I would cure them all by self-purification, non-violence and love."

"How long do you expect to live?"

"Until eternity," Mr. Ghandi laughed.

"Do you believe in immortality?"

"Yes. Reincarnation and transmigration of souls are fundamentals of the Hindu religion."

"If all men adopted your simple mode of living, fasting and exercising, do you think they would live to be 100 years old?" he was asked.

"Yes," he answered with a wink. "But that can be determined better after I die."

"Which government most nearly approaches your idea of an ideal one?"

No Existing State Ideal.

"None. I would consider an ideal form of government one in which a man reaches his full stature in every phase of life and where his interests are paramount to all others."

"Will socialism accomplish that?"

"Not socialism as it is practiced politically today," Mr. Gandhi replied.

Asked if he would favor retention of American and other foreign missionaries when India secured self-government, Mr. Gandhi answered:

"If instead of confining themselves purely to humanitarian work and material service to the poor, they limit their activities as at present to proselyting by means of medical aid, education and such, then I would certainly ask them to withdraw. Every nation's religion is as good as any other. [illegible] religions are adequate for her people and we [illegible] spiritually."

Mr. Gandhi today turned down an invitation to ride in an airplane with John E. Pratt and Ross Hadley, American aviators, who arrived here today on a round-the-world flight.

"If I must soar into the heavens," Mr. Gandhi told them, "I prefer to do it through the natural process of transmigration after I leave this earth."

FOREIGN MISSIONS IN INDIA.

April 2, 1931

MR. GANDHI'S ATTITUDE.

(TO THE EDITOR OF "THE TIMES OF INDIA.")

Sir,—Asked if he would favour the retention of American and other foreign missionaries when India secured self-government, Mr. Gandhi is reported to have replied: "If, instead of confining themselves to purely humanitarian work and material service to the poor they limit their activities, as they do at present, to proselytising by means of medical aid, education etc. then I would certainly ask them to withdraw."

May I humbly request Mr. Gandhi not to be so unkind to them, at least in the interest of the poor untouchables of India, until he finds that the stigma of untouchability attaching to the fair name of the Hindus and their religion is finally wiped off. Mr. Gandhi has conveniently ignored the great service rendered by the missionaries. I mean their efforts for the social uplift of the poor and the degraded in this country, which are noteworthy and deserve to be gratefully acknowledged. They have indeed rendered very valuable service to the Hindu community at large in warmly welcoming within their fold their (the Hindus') own kith and kin, the depressed classes, whom the Hindus have so wantonly and unjustly discarded from their own midst as untouchables.

What a debt of gratitude we owe in this respect to Christian love and charity. Mr. Gandhi is surely aware of the phenomenon that these untouchable brethren of ours at once become touchables to us, as if by a magical wand, and enjoy as good a social position as our own as soon as they become Christians. We Hindus boast of our own religion and philosophy, which identifies the individual with the universal soul and makes it abundantly clear that if one truly loves himself—and that he does so is undoubted—then it follows naturally enough that he must love the whole humanity which is his own kith and kin. The Bhagavata Dharma is also based solely on the principles of ahimsa, equality and love, and as such makes no distinction between man and man, Brahmin and Shudra, and Brahmin and untouchable.

In spite of such religion and philosophy we have continued for ages to exercise social tyranny of the worst kind over our untouchable brethren. Evidently the grand principles enunciated in these exist only in theory and the practice of it belongs to the Christian missionary whom we must acknowledge as our teacher and guide in this respect. Every one of us knows that the mandate of Mr. Gandhi and the Congress about the removal of untouchability before the attainment of Swarajya has been set at nought by his followers and Congressites because it does not please them to carry it out, and it is certain that it would never please them to carry it out even after India secures self-government. They love so much to tyrannise at their pleasure over the seven crores of their untouchable brethren, whom they are even bent upon preventing from entering their temples to worship the God who created them as well as their untouchable brethren and endowed both with the same powers and faculties. So much regard the Hindus have for their religion and their philosophy which has even become the wonder of the world.

(Continued in next column).

(Continued from preceding column).

The Mahatma, being obsessed with the idea of bringing complete independence to his countrymen immediately, is conveniently ignoring, against his own conviction, the great importance that he himself and the Congress attached to the problem before he launched his Satyagraha campaign last year. He is also probably convinced that his followers are not inclined to respect his mandate about the removal of untouchability. I admit, what Mr. Gandhi says, that every nation's religion is as good as any other, but I do not admit that the Hindu religion is strong enough in its present deplorable condition to help the Hindus to drive away untouchability. At any rate, before thinking of driving away the foreign missionaries from India it is highly essential that untouchability should be driven away and that the problem of its removal should in all earnestness be made the subject of a countrywide propaganda. The time for doing so is ripe and if it is not done now it never will be. Will not Mr. Gandhi and his lieutenants direct their attention to this urgent matter as early as possible? May God inspire him to do so!

G. M. THENGE

Bombay, 23rd March,

Malvan
Bombay Pres.
India
$ 4,Dec.1930

My dear Mrs.Goheen,

* * * * * * * * * *

I am sorry that at this time you are not in India to watch the rapid growth of the national awakening. It is so great that none of us could have anticipated that the awakening would be so sudden and wide that all sorts of people of all castes and creeds from one end of India to the other are included. It can be truly said that during these eight months that is since the beginning of Mahatma Gandhi's historical march we have lived for eight hundred years. The upheaval has reached to the masses to the lowest stratum. I fear even you who knows so much of Mother India and her mind and present aspirations cannot realize the magnitude of the present awakening; but you can form a fairly good idea when you know how boldly the Indian womanhood is taking part in this struggle. Our Indian sisters' courage and willing suffering is so very great that I could call it simply sublime; a body is struck with admiration. They are undaunted before police firing or lathi (heavy canes) charges. Their self-sacrificing and heroic deeds will adorn the pages of Indian history. Even an aged mother is willing to allow her son to join in this peaceful and bloodless war though by this permission she is sending him to sure imprisonment and great suffering for months. Can you believe that a lady of position having a child to her breast, willingly going to jail though one word of regret is enough to set her free? Can you believe a pardheshin (behind the curtain) lady struggling with police who wanted to snatch away the national flag which leading a procession and not giving up that flag till she became senseless? In the hot sun of Ahmedabad the wife and daughter of a great millionaire courted imprisonment by going as pickets. These ladies would not have stepped out of their house without a motor. If I write names of these heroic ladies I shall have to fill up pages. All sorts of man are taking willing part in this struggle. Sixty thousand sons of Mother India are in prison for disobeying the so-called laws of Government. All these laws are looked upon as lawless laws by men like Mahatma Gandhi and by many other~~s~~ leaders like universally revered men like Madan Malviya and Mr. Patel, the president of our Legislative Council hence they take pride in breaking them and willingly to go to jail.

Even the officers here cannot understand the extent of the present awakening; they are still thinking that it is the outcome of the mischief of some foolish discontented men; and they think by little force and repressive measures they can bring it under control or even kill it. It is not possible for Englishmen at home to realize its greatness and bitterness. An American has said England was always too late. Is England going to repeat this mistake. I fear England is going to repeat it.

Mr. Brailsford, an English gentleman, is touring through this country. He publishing his impressions. He says he convinced that a deep gulf separates awakened India and Imperial Britain. To understand this vital difference one must grasp the fact that in every Indian soul burns a red-hot wound which the conqueror's superiority and arrogant manners have inflicted. Life in this Congress movement in continuous pendulum swing between liberty and jail. The English mind thinks in terms of gradual evolution and, under pressure is willing to take a step or several steps towards the goal of Dominion Status and responsible government. The Indian mind is working in the reverse order: " My status, my dignity, my equality now," it claims; " Give me that and we will go on with a smile to talk of check, safeguards and other arrangements."

I am sorry to find that almost all the leaders except perhaps a very few have lost faith in England's promises. For me it is really painful that every day hatred for the Englishman and everything English is growing and taking firm root in the mind of the younger generation. To remedy this evil England and the governing officers here must show real change of heart;but on the contrary in the name of law and order more repressive laws are passed and prohibitory orders are issued which is every day widening and deepening the gulf, and England is creating so many enemies. Even the sympathies of men who think British connection for some years more was quite essential for India's welfare are being alienated by these deeds, and and followers of the Congress creed are growing every day. If this continues for some months more, I fear the present non-violent attitude will disappear. At any rate non-cooperation with white men and social boycot will increase. I am not at all surprised at the attitude of the officers. India has treated them as superior beings for generations,as if Indians were slaves in their own land and thus false notions of superiority were created in them. Till yesterday ji sahib (yes,sir) and ji huzur (yes, your honor) was the attitude of Indians and therefore these men cannot realize that India can change their manners. They believe in their strong hand and they think that they can crush the movement when they will seriously think to do so. I am really sorry the present movement is creating a sort of insubordination in Indian youth and the traditional Indian respect for God and elders and kin is rapidly disappearing. Revolt is every where and I do not know where we are going. May Merciful God bring new light to England and cause a change of heart and attitude, and give England courage to Indias right to a Government which will primarily carry on administration for India's good and thus indirectly creat good will and friendship which will secure lasting benefit for England and lasting peace for the world.

I shall again write you after some days a fuller account of the events in our district and places near us like Malvan, Vengurla, and Chiroda. * * * * *

I remain
yours sincerely,

(signed) [redacted]

See page 473

Registered No. A. 645

The Indian Witness

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Famine in China

Famine conditions in Shantung Province in China are said to be worse than has been realized. As the Peking correspondent of the *Manchester Guardian* puts it they have been "grossly underestimated." Ten million persons are affected. For three successive years the crops have been poor. This year drought, locusts and war have caused a crop-failure that is almost complete in large areas.

The China Famine Relief Committee in New York City says that hundreds of thousands have already died of starvation and deficiency diseases. Hundreds of thousands more are roaming the country, begging for food and eating grass, roots and barks of trees Infanticide, the selling of women and children into slavery and parricide are common.

Food is available in Manchuria and other adjacent Provinces. Chinese Christian and non-Christian organizations are carrying on relief work. Gifts are being solicited from people of kind hearts everywhere. Many Chinese are giving generously, but the need far exceeds the possibilities of assistance that can be provided from Chinese resources.

The *Indian Witness* will be glad to receive gifts for relief in China and to forward them to our contemporary, *The China Christian Advocate*, for use by any relief organization that they may select. Contributions will be acknowledged in the paper.

Opium Control in Persia

The Mejliss has approved a proposal of the Persian Government for an Opium Monopoly through which the cultivation of the poopy and the traffic in opium will be brought under the control of the State. Internal consumption will be reduced by 10 per cent annually and export will be permitted only on the payment of a special fee. This official news comes by telegram from Teheran. It is good news but just how good time alone will tell. A special fee for export may mean much or little. If this provision of the law is administered with the determination to prevent export of the drug for the illegitimate traffic it will be of inestimable value to all the nations that are having to fight to protect themselves against that villainous traffic.

Persia has been one of the chief sources from which their supply of the drug has been obtained by the international criminals engaged in this traffic. During 1925, 346 tons of raw opium were shipped from Persia for Vladivostock and 273 tons failed to reach the declared destination, having presumably been delivered to the despicable scoundrels who are carrying on the business of making dope-fiends in many countries.

Despite the admirable efforts of the League of Nations there has not been much improvement in the world situation with respect to opium. The international illegal traffic is in the bands of resourceful and desperate criminals and in some countries the Governments have actually lost ground in their unceasing struggle with the enemy.

Persia's action was badly needed, and will greatly strengthen the forces that are fighting for the protection of society. It will shortly be followed by the setting up of a Permanent Control Board to be staffed by the League of Nations Secretariat, which will carry on the fight to destroy the illegal traffic. One of the first efforts of the Board will probably be to determine from whom and by what methods the illicit traffickers procure their supplies.

July 8th, Independence Day

Four days after Americans, in their homeland and in many "far places," had celebrated the 152nd anniversary of the great events that occurred in Philadelphia July 4, 1776, a new declaration of independence was made. Representative women of high-caste Hindu homes met in the capital city of Bihar and proclaimed their refusal to submit any longer to the rule of the barbarous *purdah* system,

In the quality of courage required to support the declaration, the action of these ladies is comparable to that of the heroes of the Continental Congress. The rule from which they proclaimed their independence is more despotic and tyrannical than any potentate in flesh and blood has ever exercised. Custom can be a noble conservator of values but it is often an enslaver, a violent and vicious enemy of human welfare. Such it has been for centuries and now is as embodied in the *purdah* system.

The new declaration was made at Patna in the Radhika Institute. The day was Sunday,—a day of freedom from many of the petty tyrannies of life. It had been raining, but as the hour set for the great meeting drew near, the rain ceased to fall, as if unwilling to give an excuse for any woman to stay at home. Women came in large numbers from every direction and entered the hall. Some were accompanied by their husbands, some by their fathers, a few came alone. When the meeting opened and a woman, the venerable Sreemati Alak Raj Debi, was elected to the chair, the spacious hall was half-filled with Indian women, three-fourths of whom had been in *purdah* until that day.

The meeting that followed may fairly be called "co-educational." Men and women took part in it on equal terms. No one spoke against the action that was being taken. It would have been of no use for any one to speak against it. By being in the meeting in the presence of men, the women had already broken *purdah*. Their presence was a stronger attack upon *purdah* than any proposal that could be put to the vote could possibly be. Resolutions attacking *purdah* had often been adopted in Patna in meetings of men and women separately but the very separateness of the meetings had proved that the groups adopting them were not sure of their minds, -their opinions were hesitant and tentative and they were afraid to act on them. Here they acted first and then voted.

The first resolution, moved and seconded by ladies, was as follows:—

> (*a*) We, the ladies and gentlemen of Patna, assembled, hereby declare that we have to-day abolished the pernicious practice of *purdah*, which has done and is doing incalculable harm to our country, society and particularly to women;
>
> (*b*) And we appeal to other women of the Province, who are still wavering to

banish this system as early as they can and thereby improve their education and health;

(c) And we further draw the attention of the ladies, coming out of *purdah*, to the ways of living of our sisters in Maharashtra, Gujrat, Karnatak, Madras, etc., who live in an essentially Indian style and appeal to them to model their life accordingly and live a simple and unostentatious life in the midst of their families and society without observing *purdah*, internal or external.

To implement this declaration a Committee of ladies and gentlemen was appointed "to carry on an intensive campaign against *purdah* and for the spread of women's education in the province," and plans were projected for organizing in every town, subdivision, *thana* and village, and for establishing Ashrams, "where ladies may stay for certain periods and be trained to make themselves simple, industrious and useful" through courses in domestic economy, midwifery, knitting, sewing, child-rearing, music, art, literature, history, geography, etc. To collect funds for the first of the Ashrams another Committee was formed.

This great meeting at Patna has been followed by other meetings, animated by the same high purpose and courage, in most of the important towns of the Province. At each of these gatherings men and women have been present together, thus giving immediate effect to the resolutions adopted in favour of the abolition of *purdah*.

The sixty-year old Chairman of the Patna meeting very modestly presented herself as an example of some of the pernicious effects of *purdah*, professing her ignorance of how to discharge the duties of her office. She could have found more convincing examples, for her chairmanship was a decided success. A few weeks ago we were taken severely to task in some quarters for describing the *purdah* system as "barbarous." She described it as "inhuman." Attributing its origin to men, she rejoices that they are realizing their mistake and warns them that they will stand condemned before the inexorable law of God if they do not do all in their power to wash away the stigma of their sin. Brave words these! And braver ones followed:

It is a false apprehension, she assures her hearers, to think that women outside *purdah* would become victims to evil designs of unscrupulous men. It is impossible to eliminate from society all scoundrels; some of them will exist whatever is done in regard to *purdah*, but the great majority of women can be trusted to preserve their chastity without being subjected to the atrocities of the *purdah* system.

One of the elements of strength in this movement is that the men and women are acting jointly. The women are not in revolt against the men in their homes but men and women are in revolt together against an evil custom from which both have suffered terribly. The women have been deprived of liberty, of the privilege of enjoying the world of nature, of health, of education and of many of the friendships that should have enriched their lives. The men have been deprived by the same process of the comradeship which they have needed and have been given instead an association much less satisfying and helpful. The children have been deprived of the benefits that would have come from having educated, healthful mothers and homes ennobled by the comradeship of the parents. So husband and wife, recognizing their mutual losses and those of their children resolve to destroy their enemy, achieve their freedom and ennoble their lives and their homes with the benefits of which they have been deprived.

The movement has one unfortunate restriction. It is purely a Hindu movement. Moslem men and women were not included in the meeting at Patna nor in those that followed in other cities. It is to be hoped that the organizers of the Movement will not make the mistake of encouraging the emancipated ladies to meet only Hindu men. That would have the effect of accentuating communal feeling. The social life of the new India ought to be definitely inter-communal. Then, too, the Moslems have suffered even more from the *purdah* system than the Hindus have. They brought the evil thing to India and the Hindus were enslaved by it only after generations of Moslem women had already suffered because of it.

A Bombay gentleman, Mr. Bhulabhai Desai, temporarily resident in Bihar, gave forceful expression to a line of thinking that will have an immensely potent influence in extending this movement for freedom. He told his men hearers, that they had absolutely no right to claim Swaraj for themselves, so long as they kept their women in bondage; that every man and woman has a right to be free and no one can take that right away from the women of the country without forfeiting the right to claim Swaraj.

An Example for Moslem Women

While Hindu women are emancipating themselves, with the encouragement of enlightened men of their community, a resounding call to their Moslem neighbours to do the same thing comes from Queen Surayya and King Amanullah of Afghanistan. When Queen Surayya discarded the *purdah* upon embarking for Europe a considerable sensation was caused, not only in her own country, but among Moslems in India. It was then freely suggested, however, that she would voluntarily return to its slavery upon her return to her home-land.

She had a wonderful time in Europe and made an excellent impression wherever she went. She and her royal husband learned a great many lessons during the tour and one of them was that life is too precious to throw away behind the purdah. Returning to Kabul they found an early opportunity to reveal their decision. The Queen is now appearing unveiled at public functions. Thus she calls to Moslem women, not in words that at best are feeble, but by example that is always potent and in her present circumstances is mighty.

It is reported that the progressive spirit of the royal house has not yet reached the hearts of the moulvies of the capital city and that they are greatly disturbed over what they regard as a menace to morals and religion. It can be confidently expected that they will not be able to force their will upon the rulers. Their day of power is passing. Afghanistan will no longer submit to the domination of bigoted and ignorant priests. The influence of progress in Egypt, Syria, Iraq, Palestine Persia, Turkey and India has penetrated their country and their Majesties have wisely taken advantage thereof to help lead the nation forward. One invaluable aid to progress will be the emergence of women from the *purdah* and this will be taking place in a steadily-increasing volume until all Moslem women, in both Afghanistan and India, are as free as are their Christian sisters of India and the Occident.

Age-of-Consent Reform in Baroda

The Government of His Highness, the Gaekwar, has undergirded its reputation for statesmanship by enacting legislation raising the age-of-consent in marriage from 13 to 14 and out of marriage from 14 to 18. This will make sexual intercourse with a wife under 14 years of age, or with another girl under 18 years of age, a penal offence regardless of whether or not consent has been given.

While Baroda takes this action the ultra-conservative Government of India hesitates about according support to a much less radical Bill that has received wide-spread backing from the public.

It is estimated that 300 converted Jews are serving as ministers of the Church of England.

May 8. 1931

THE PIONEER

FOREIGN MISSIONARIES

Mr. Gandhi on Religious Work Under Swaraj

BOMBAY, MAY 7.

"IN India under Swaraj, I have no doubt that foreign missionaries will be at liberty to do their proselytising, as I would say, in a wrong way. But they would be expected to bear with those who, like me, may point out that in their opinion the way is wrong." In these words Mr. Gandhi writing in to-day's "Young India" concludes his reply to a Ceylon inquirer's question regarding his Delhi interview on foreign missionaries in India.

He explains that his remark that Indian religions were adequate for her people was to meet the claim that Christianity was the one true religion and all others were false. Proceeding, Mr. Gandhi says:

"In joining issue I contended that the great world religions, other than Christianity professed in India were no less than Christianity, but, with my known partiality for the Sermon on the Mount and my repeated declarations that its author was one of the greatest among the teachers of mankind, I could not suspect that there would be any charge against me of under-rating Christianity.

"The attack against me, therefore, surprised me not a little. Recent criticism had but confirmed my views, for criticism has betrayed intolerance even of friendly criticism. I suggest to my critics that there must be something wrong about their method or, if they prefer, themselves, if they will not brook the sincere expression of an opinion diffrent from theirs."

DEMOCRACY AND ITS DANGERS

Mr. Gandhi's Warning

BOMBAY, MAY 7.

In a signed article entitled "Dangers of Democracy" Mr. Gandhi discusses the problem of the disbandment of Congress volunteers and measures to counteract "Goondaism" which he says has entered Congress to a much larger extent than hitherto. He adds, "Having made the mistake of indiscriminate recruiting, the mischief must be repaired in a non-violent way." But he urges that there should be no yielding to bullying bluff or worse, even though it may mean the loss of a few precious lives.

"Writers of threatening letters must be made to realise that their threats will not be listened to but at the same time their disease must be properly treated for even '*goondas*' are part of us, and therefore, must be handled gently and sympathetically."

MR. GANDHI'S AND THE R. T. CONFERENCE

Secretariat Personnel Not Decided On

BORSAD, MAY 7.

Inquiries made regarding the personnel of the secretariat to be taken by Mr. Gandhi, when he goes to the London Round Table Conference, show that Mr. Gandhi has not yet decided anything about the Conference. The prospect of going to the Conference is for the present out of his mind and the names published so far in the press as of his secretariat are therefore quite imaginary.

Extract from Letter of Rev. E. J. Hendrix, dated Dec. 15, 1923,

"Of late I have been reading articles that have appeare
in regard to conditions in India. Some were pretty good, whils
drawn. Especially is this true in regard to riots and politic
some but they were for the most part local and were quickly put
of political unrest in India and in many places a very strong
Unfortunately this often finds expression in hostility towards
thought. This is frequently voiced by the most extreme demons
modern in India. The enemies of Christianity often make use o
the church as a western institution and entirely unfit for Ind
will rob India of her religion just as the western nations have
(Though Britain has given India a government rather than taken
spite of all the obstructions the Gospel presses on to the con
for Christ. Yet in numbers during the last decade our gain has
ening of the Christian conscience of India the gain has been m
being secretly worshipped by thousands of Hindus everywhere. S
a new Hindu publication,"Not only would the acceptance of Chris
unity, but His personality and principles would guarantee the
Neither Hinduism nor Islam can produce the moral and spiritual
safe and stable national life. The principles of Christ are i
dranath Tagore refuses to permit an idol to be brought on the
versity. Mr. Gandhi urges every Hindu to become 'a close stud
Indian Social Reformer,' a Hindu publication, calls upon missi
her endeavor to apply the central teachings of Christ to her n
of Travancore says: 'It is the Christian's Bible that will so
regeneration of India.' Sir Ashutosh Mukerji, late Vice Chanc
ty, declared in a great public meeting: 'The Bible has been th
life.' This turning to Christ is the most significant thing t
today."

Hendrik [illegible]

Final

PLEA FOR SECOND CONFERENCE IN INDIA

NEW DELHI, MARCH 21.

"IF Lord Sankey and Mr. Wedgwood Benn regard the safeguards, evolved by the Round Table Conference, as final in substance and form, then there is no use our going to London and the second Round Table Conference, as far as the Indian masses are concerned, must fail," declared Mr. Gandhi to a press representative to-day before he participated in the conversations with Lord Irwin and the Conference delegates.

Mr. Gandhi pointed out that, under the terms of the recent truce with Lord Irwin, scope is allowed not only for a full and free discussion of the whole question of safeguards but it was expressly stipulated that safeguards are to be considered in the interest of India. "I feel therefore that the statements in Parliament by Mr. Wedgwood Benn and Lord Sankey that safeguards must be in the interest of England as well as India are not strictly in conformity with the spirit of the truce."

COMMUNAL ISSUE

Concerning the vexatious Hindu-Moslem communal question, Mr. Gandhi expressed grave doubts as to whether unity could be achieved before the National Congress at Karachi on March 27. He hoped that however some measure of accord would be reached which might pave the way for eventual agreement between these two conflicting racial groups whose dissensions have torn India for centuries.

Asked if he would favour Geneva for the second Round Table Conference Mr. Gandhi replied, "Geneva would be desirable if the British delegation were sitting as an impartial judge of India's future status, but it is not. The British are in a sense our opponents. Therefore procedure must be by direct negotiation. In such negotiations, the atmosphere of the surroundings, and local influences play a vital part. I am sure that England would never agree to Geneva.

"If I had my way I would hold two conferences, the first part in India, the second in England. That would make for fairness all round. But wherever the Conference is held, it is of utmost importance that it should be convened without loss of time."

TRUCE AND THE CONGRESS

"Do you expect to hold the National Congress to the terms of truce with Lord Irwin," Mr. Gandhi was asked.

"Yes, but if Bhagat Singh is hanged as now seems almost certain, it may have highly unfavourable repercussions upon the younger element of the Congress who may attempt to split the Congress."

"Do you entertain any hope, that Bhagat Singh may be saved at the last minute?"

"Yes, but it is a very distant hope."

Mr. Gandhi laughed over the speculation in the London press as to whether he would bring Mirabai to London."

"If I go to the second Round Table Conference why should I not bring her? She is the most useful assistant and besides she is anxious to see her mother who lives in England."

WAR AND THE FUTURE

Turning from politics to general subjects, Mr. Gandhi answered a number of questions.

"Do you think the League of Nations will succeed in the extermination of war?"

"War will never be exterminated by any agency until men and nations become more spiritual and adopt the principle of brotherhood and concord rather than the antagonism, competition and superiority of brute force. Those in the West do not recognise the power of spiritual things but some day they will and then they will be free from war crime, violence and the things that go with these evils. The West is too materialistic, selfish and narrowly nationalistic. What we want is the international mind embracing the welfare and spiritual advancement of all mankind."

"How would you cure the evils of war armaments?"

"By non-violence which will eventually be the weapon of nations. I say eventually deliberately, because we shall have wars and armaments for a very long time. It is 2,000 years since Christ preached the Sermon on the Mount and the world has adopted only a fragment of the imperishable and lofty precepts enunciated there for the conduct of man towards man. Until we take all Christ's principles to our hearts, war, hatred, and violence will continue."

EVILS IN THE U. S. A.

"What is your remedy for the prevailing crime of violence, divorce and liquor in the United States?'

"I would cure them all by self purifications and non-violence".

"Why did you refuse to allow the Ahmedabad Municipality to erect a monument to you?'

"Because a man's best monument is not a thing of stone but consists in living deeds and a memory which survives in the minds of those he served. Such funds should be used to uplift the poor not to glorify or immortalise in marble a man who merely served his brother man."

IMMORTALITY

"How long do you expect to live?"

'Until eternity," laughed Mr. Gandhi.

"Do you believe in immortality?'

'Yes, reincarnation and transmigration of souls are fundamentals of the Hindu religion."

"If all men adopted your simple mode of living, fasting and exercising, do you think they should live to be 100?"

"Yes, but that can be determined better after I die," laughed Mr. Gandhi as he winked at Mirabai who accompanied him.

"Which Government most nearly approaches your idea of an ideal government?"

'None."

"What form of government would you consider ideal?"

"One in which man reaches his full stature in every phase of life and where his interests are paramount to all others."

"Will Socialism accomplish that?'

"Not Socialism as it is practised politically to-day."

Asked if he would favour the retention of American and other foreign missionaries when India secured self-government. Mr. Gandhi replied, "If instead of confining themselves purely to humanitarian work and material services to the poor, they limit their activities as at present to proselytising by means of medical, aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Certainly India's religions are adequate for her people. We need no converting spiritually."

The Leader

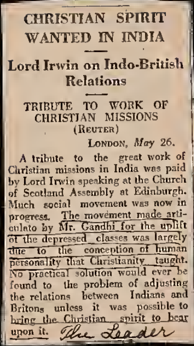
SERVICE BY WOMEN IN HINDU TEMPLES

Bill in Bombay Council to Prevent Dedication

BOMBAY, (*By Mail.*)

In the next session of the Bombay Legislative Council Rao Bahadur S. K. Bole, M.L.C. will introduce a bill to prevent the dedication of women to service in Hindu temples in the presidency. The sanction of the Government of India and the local Government has been obtained for the bill which has been admitted by the President of the Council.

In the statement of objects and reasons it is explained that the practice of dedicating girls to Hindu temples for the purpose of serving an idol exists in the presidency. In recent times the practice has degenerated mainly into a method of initiating young women into a life of immorality which in many cases becomes compulsory by reason of the cruel custom that a girl so dedicated cannot contract a valid marriage.



CHRISTIAN SPIRIT WANTED IN INDIA

Lord Irwin on Indo-British Relations

TRIBUTE TO WORK OF CHRISTIAN MISSIONS

(REUTER)

LONDON, *May* 26.

A tribute to the great work of Christian missions in India was paid by Lord Irwin speaking at the Church of Scotland Assembly at Edinburgh. Much social movement was now in progress. The movement made articulate by Mr. Gandhi for the uplift of the depressed classes was largely due to the conception of human personality that Christianity taught. No practical solution would ever be found to the problem of adjusting the relations between Indians and Britons unless it was possible to bring the Christian spirit to bear upon it. The Leader

Delhi Statesman
Mission or Failure

NOVEMBER 21, 1931.

ERCIAL NEWS

BOMBAY MARKETS

COTTON DECLINED IN THE ABSENCE OF SUPPORT

BOMBAY, Nov. 20.

THE Seeds and Produce Ready market was closed to-day owing to a Hindu holiday. The Forward market was steady. The following were to-day's Forward rates with the previous day's quotations are given in brackets:—

Wheat.—White Pici 70 p.c. Ready (Rs. 4-1); Delhi (Rs. 4-0-6); Delhi-Cawnpore May Rs. 4-7-3 (4-6-6).

Linseed.—Bold Ready (Rs. 6-1); May Rs. 6-6-3 (6-6-6); Small Ready (Rs. 5-10).

Gingelly Seeds.—Ready (Rs. 7-8).

Castor Seed.—Ready (Rs. 6-13).

Cotton Seed.—Ready (Rs. 2-12).

Groundnuts.—Bold Ready (Rs. 7-1); Dec.-Jan. (Rs. 6-10); Madras (Rs. 6-15); Karad (Rs. 6-13); Khandesh (Rs. 7-5); Nov.-Dec. (Rs. 7-3).

Mowra Seed.—(Rs. 4-6).

Hirda Myrabolams.—Jubbulpore Ready (Rs. 23); Bhindi (Rs. 27); Rajapuri (Rs. 24).

BOMBAY COTTON MARKET

BOMBAY, Nov. 20.

Marwari Bazaar.—There is very little doing in the market and Broach April-May opening at Rs. 181-4 declined to Rs. 180 in the absence of support. The market is featureless.

Yesterday's closing rates were:—

Broach April-May, 1932, closed weak on Liverpool advices at Rs. 182, the highest of the day being Rs. 183-8 while the lowest was Rs. 182.

Hedge Contracts.—Opening rates were Bengal Dec.-Jan. Rs. 143; Oomra Dec.-Jan. Rs. 162, Mar. Rs. 159. Broach April-May Rs. 181.

Yesterday's closing rates were:—

Closing rates were: [redacted] Dec.-Jan Rs. 143; Oomra Dec.-Jan. Rs. 161-12, March Rs. 159-8; Broach April-May, 1932, Rs. 182.

Sewri Room Rates.—These were closed to-day due to a Hindu holiday.

BOMBAY BULLION EXCHANGE

BOMBAY, Nov. 20.

Silver.—The market opened 6 points u and Ready cum-new duty was quoted a Rs. 59-8, First settlement ex-new dut Rs. 56 and Second settlement cum-ne duty Rs. 59-10. The market was uncertain.

Yesterday's closing rates were:—

Closing rates were Ready cum new dut Rs. 59-2, First settlement ex new dut Rs. 55-10 and Second settlement cum ne duty Rs. 59-4.

Gold.—Ready Rs. 26-6-3, First settlement Rs. 26-6-3, Second settlement Rs 26-6-9. The market closed steady.

DELHI MARKETS

WHEAT EASY WITH MILL PRODUCTS SLACK

DELHI, Nov. 20.

Grain Market.

THE prices current of food grains in the Delhi Bazaar prevailing to-day are:—

(Quotations in seers per rupee.)

Wheat red 17 to 19; Wheat, white 17 to 17¼; Wheat Sharbati, 16; Gram, 18; Barley, 27 to 28; Bajra, 23; Jawar 27; Maize not quoted.

(Quotations per md.)

Flour (hand mills) Rs. 2-11; Flour No. 1 of Ganesh Flour Mills Rs. 2-12-0; Flour No. 2 of Ganesh Flour Mills Rs. 2-8-0; Maida Baisen, Mills, Rs. 2-14-0; Maida Rawa, Rs. 2-14-0; Dall, mash green Rs. 5-10; Dall, mash black, Rs. 5-8; Dall mung, Rs. 4-6; Dall, arhar Cawnpore, Rs. 5-8; Dall, arhar, Deshi Rs. 4-4; Rice fine quality Rs. 15-0; Rice ordinary quality Rs. 9-0; Rice Coarse Rs. 4-0; Ghi 1st quality Rs. 46-0; Gur Deshi Rs. 4-0; Gur Lawar Rs. 6-0; Sugar-Desi Rs. 13-0 to Rs. 16-0; Sugar English Rs. 14-5-0; Candy Rs. 17-0-0; Jara Sugar Rs. 13-14-0.

DELHI JUTE MARKET

DELHI, Nov. 20.

B. Twill Rs. 35-8; B. Twill 2 lb. Rs. 34-0; Heavy C. Plain 2¼ lb. Rs. 35-4; Light C. 2 lb. Rs. 31-8; Gourepore 2¼ lb. Rs. 34-12; Angus 2¼ lb. Rs. 35-8; Alexandria Rs. 34-4.

D. W. Stripe.—Angus Rs. 31-2; Gourepore Rs. 30-2; Nadia Rs. 29-10; Khardah Rs. 29-2; India Rs. 29-0; Megna Rs. 28-12.

D. W. Plain.—Angus Rs. 31-0; Khardah Rs. 31-0; Delta Rs. 30-10.

Jute String.—Wellington Rs. 11-0; Champdany Rs. 10-12.

Hessian Cloth.—40 x 8, Rs. 11-4; 45 x 9, Rs. 12-8; 50 x 10 Rs. 13-4.

DELHI BULLION MARKET

DELHI, Nov. 20.

Gold and Silver.—

Patla Rs. 26-0, National Rs. 26-4-0. Desi Rs. 25-12; Sovereign Rs. 16-7-6.

Silver Rs. 60-0.

DELHI WHEAT PRODUCTS

DELHI, Nov. 20.

THE following is the weekly Wheat an Wheat Product market report for th week ending Nov. 19, 1931.

During the week under review the weather remained clear. Due to the improved cross rate the wheat market was little easy during the week, but the demand for the milling products was slack Quotations are:

Wheat Rs. 2-6 per md. mills delivery Superfine flour Rs. 3-2, Rawa and Sooj Rs. 2-14, H. H. Flour Rs. 2-12, Att Coarse Rs. 2-8, Bran Re. 1-4 all per md ex-mills.

Gram rates were stationary and inquiry for Beson was also poor. Current quotations are:—

Gram Rs. 2-4 per md. mills delivery. Beson Rs. 9-4 per bag of 196 lb. Gross f.o.r. Bombay, Besan Rs. 3-2 per md. ex-mills.

CALCUTTA SUGAR MARKET

CALCUTTA, Nov. 19.

THE following are to-day's quotations:—

Java White Ready Rs. 10-14-6 per md., Brown Rs. 10-13-0 per md. The market was quiet.

was continued on Wednesday at Meerut (p. 6).

"A" Squadron, 15-19th Hussars, defeated "Z" Ammunition Column, R.A., in the Y.M.C.A. Cup football tournament at Risalpur (p. 11).

The Royal Signals were beaten at Peshawar in the semi-final of the Services Golf Cup (p. 11).

The Forman Christian College gained a surprising one-goal victory over the N.-W. Railway in the Punjab Rifles' hockey tournament (p. 11).

WEATHER.

The western disturbance has caused an increase of cloud in the N.-W.F. Province and Baluchistan and light rain is likely. The rest of north and central India will continue dry (p. 7).

MAIL FROM HOME

It is expected that the Home Mail will be delivered from the Delhi G.P.O. at 10-30 a.m. tomorrow.

THE WANE OF RELIGION.

The Lord Bishop of Madras has indulged, while addressing the Madras Diocesan Council, in those questionings that appear to come to all earnest churchmen in these days. He gives them almost a commercial dress. Will it be libel to say, he asks, that a large number of our Christian members are boarders who have forgotten to pay their bills? He goes on to remark that these Christians contribute nothing to Christianity, that there are numbers of people who never go near a church and that they no longer possess the old faith that God rules the world. Something of the s[redacted]laint goes up from all the churches not only in India, but in all English-speaking countries. Attendances at churches have fallen off; direct contributions in money and service are less than they were; men and women do not profess themselves as consciously religious. That, if it be true, is an indictment not only of the absent congregations, but of the Churches themselves. Why has there come this lack of zeal, if not of faith? Why have the Churches failed to hold their grip on the people? Why is there no longer at least the formal recognition of the need for religious observances that attendance in the churches suggests?

Nothing is easier than to ask the questions: nothing more difficult than to find a satisfying answer to them. It is a commonplace to say that religion has lost its hold on men's imagination, that the War, in addition to much else, was responsible for a new attitude towards faith and that men are no longer willing openly to avow their Christianity. These are the premises from which all argument begins. But are they themselves true? As we see the working of the Churches to-day, religion has diffused its effort. The priest, while he still discharges his duties in the pulpit, has become a man of many interests outside the doors of the church. Much of the social work of the time is inspired by the Churches and is carried on in the spirit of Him who said: "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Men and women everywhere are giving their aid in enterprises that are kept alive by the spirit of Christianity, and are expressing that spirit far more effectively in such work than they could do by strict attention to the formal observances of religion. We ask ourselves whether, as a fact and through the outside activities of the Churches, religion is not to-day a more vital factor in the lives of men than it has been at any period of the history of the Churches? The answers will differ, but it is a curious and chilling response that the leaders of the Churches make. It is they who are to all appearance the men of little faith. Humility in these matters can be carried too far till it reaches the borders of despair.

To the Bishop who admits that the Churches are no longer capable of attracting the people and of obtaining from them the higher service of religion,. the ordinary blunt man would be inclined to retort that he must look for the reasons in the Churches themselves and in those who carry on the ministry. There is little sympathy in this world for those who confess their own failure. The Churches, it will be said, must make themselves more attractive: they must offer the people what they seek. That should not be difficult even in these days when the pull of other interests is so strong. We are living in days of doubt and trouble, when men are harassed by their affairs, by the complications of a world that seems ~~to have~~ fallen somehow to pieces, and when they ask themselves what the future may hold and seek counsel and guidance. If the Churches can give them comfort they will turn willingly to them But the Churches will not gain or hold the confidence of men if they publicly bewail their own failure and seem to disparage the religious value of all the social work they do among the people. There has been no failure. There has been a change in the direction of effort, and if men and women to-day devote less thought to religious exercises, the vast spread of ameliorative work amongst the people, the growth of real charity the extension of the activities of the State to improving well-being, the more humane view towards those who have fallen by the wayside, towards children and animals, the more general recognition of our responsibility one for another—all these are surely evidence that the spirit of Christianity is a living thing.

5000 foreign missio
nearly six millio
orphanages –

Statesman Nov. 21. 31

N, SATURDAY, NOVE

DECLINING SPIRIT OF RELIGION

BISHOP'S LAMENT

(FROM OUR CORRESPONDENT.)

MADRAS, Nov. 18.

"We talk airily of the Christian community and of the safeguards, rights and privileges which we enjoy as Christians, but what do we contribute to the country," asked the Lord Bishop of Madras, at the Madras Diocesan Council held here to-day.

As a Church, said His Lordship, Christians should take part in efforts to purify social life in India. There was a wave of social thinking which he had not thought possible 30 odd years ago. We lived in much better times than people did in those days.

His Lordship was more and more hopeful of India as the years went by but he wanted to see the Church take a definite lead in the things which any decent community ought to be interested in.. A fight was being put up against immorality but slow progress was being made. The Christian Church as a whole should be in the vanguard of the effort to cleanse Madras of its houses of illfame.

Proceeding, His Lordship said: "Will it be libel to say that a large number of our Church members are boarders who have forgotten to pay their bills? They feed upon the fat of Christianity and take the credit to themselves for all the virtues of the Christian Church and contribute nothing to it. You say they are English and they must be Christian. They contribute nothing definite to Christianity. Christianity never gets in the way of their business or their lives and there is no overt act to prove their Christianity.

CHURCH "PASSENGERS"

"Are we not carrying an enormous number of passengers? People are living on the inherited plane of morality of their community but they are not actively Christian. We must confess it is true and perhaps truer than 40 or 50 years ago. In those days men were perhaps half merchants but they were definitely conscious that God ruled the World. That spirit has largely been lost, for there are large numbers of people who never go near a church. God does not rule their lives. If we are going to be a body of Christians in India we must give some concrete and overt evidence of Christianity."

Referring to Church union in India His Lordship said that after 34 years in the country he had come to the conclusion that Christians were too divided. Each section of the Church was too preoccupied in looking after its own particular job. There was no common witness. If the Church was going to give a full contribution to India she must do it through unity.

When the Church had been divided for 400 years and had grown up in isolation it was a moral impossibility that any initial scheme would be perfect. A scheme, however, had to be put forward and only by the various sections getting together could a perfect scheme be evolved.

UNION NECESSARY

If they would make their Christianity real they must look for union and be earnest and constructive in their ideas for union. The Church must not sit down and say she could not achieve unity.

The Rev. H. J. Edmunds, Senior Chaplain of Madras, said: Christians in India did not pull their weight. For the 22 years he had worked in the Madras Diocese he had noticed that they did not cultivate their religion. The Indian Church, it was agreed, had ceased to be missionary and the reason was that it wanted the backing of Europeans. Where a European missionary had worked there had been forward missionary work. There had been no union between English and Indian congregations.

THE EDITOR

POPPY DAY

To the Editor of the "Statesman.

Sir,—In connection with Poppy D the Committee of the Calcutta Branch the Ex-Services Association desires tender its thanks to Mrs. A. Cott C.B.E., and the ladies of the St. Jo Ambulance Association for their work making wreaths for the Cenotaph a assistance in organizing the sale poppies, to the Lady poppy sellers Calcutta, to the *Statesman* for utilizi its front page on Armistice Day for Cross of Remembrance, to the firms a administrations for giving their advert ing spaces for that purpose, to the lo theatres for advertising Poppy Day their screens, to the Publicity for fla ing the same, to the Western In Match Co for its splendid gift of Po Brand matches, to the ladies and gen men who organized entertainments sales of poppies in mofussil stations, to the general public for its gene response to the appeals on behalf ex-service men and their dependent

Yours, etc.,

G MARS

Secretary, Ex-Services Association,
cutta Branch.
November 17.

RETRENCHMENT

To the Editor of the "Statesman"

Sir,—Sir Abdur Rahim asks for a lim to taxation and further retrenchment Further retrenchment means the dis charge of more employees. Already some thousands in subordinate services have gone or will soon have to go, some without a pension and others with a totally inadequate pension.

Retrenchment, so far, has hit the Indian and the Anglo-Indian principally. Other employment is impossible as a similar form of retrenchment is being practised everywhere and there are thousands now, through no fault of their own, face to face with appalling poverty. Sooner or later comes the dole and then further taxation.

Instead of discharging so many could not Government call on all to accept some 60 to 70 per cent of their salaries for the next eighteen months? This would entail a large amount of discomfort for all but would save the misery now prevailing.

A PASSER BY

Bangalore, November 15.

SIMLA RENTS

To the Editor of the "Statesman"

Sir,—I was interested to read in the *Statesman* a few days ago that landlords had agreed to reduce rents of houses in Naini Tal and I wish something could be done to reduce the exorbitant rents prevailing in Simla. Landlords have persistently raised rents in Simla during the last few years to such an extent that now they stand at an impossible figure; people of moderate means find great difficulty in securing suitable accommodation at a reasonable amount. Tradesmen complain that business in Simla is practically dead, owing to the increased taxes and high rents. I feel sure if an influential body of men got together and forced landlords to come down in their rents, trade would improve as people will have more to spend on commodities which at present they cannot afford, as very little is left of their earnings after paying rents and for other necessaries.

NOT A TRADER

Simla, November 15.

EXCHANGE SALES

To the Editor of the "Statesman."

Sir,—I trust that you will spare me a little space in order to make public certain facts of interest to many of your readers. I refer to the right construction of the Government of India Gold and Sterling Sales Regulation Ordinance 1931 published in the *Gazette of India* Extraordinary of September 24 last.

Under that Ordinance sales of sterling shall only be made for financing one or other of three specified purposes, which are thus set out in the Ordinance:—

(i) Normal trade requirements.

(ii) Contracts completed before 21st September, 1931, and,

(iii) Reasonable personal or domestic purposes.

Your readers will notice that remittance for financing not only domestic

An Address

By

REV. REID S. DICKSON, D.D.

General Secretary of the
Presbyterian Board of Pensions

* * *

Delivered at a Sesquicentennial Meeting of the 150th
General Assembly of the Presbyterian Church
in the United States of America
Philadelphia, May 28, 1938

* * *

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An Address

By Reid S. Dickson

Sesquicentennial General Assembly of the Presbyterian Church in the United States of America
Philadelphia, May 28, 1938

IT HAS been a very thrilling experience to move back under the stimulus of this historic hour and examine the pages of our history; to uncover the beginnings of the Church's work of caring for her ministry in the hours of their need, and to trace the development of that work through the changing panorama of the years, until this day, which marks the 221st anniversary of that sacred work of Remembrance, which we have called Relief.

Early Settlers

The sparsely settled frontiers of those early days and widely separated towns and villages—connected by primitive roads through the trackless forests—made difficult the organization, in the New World, of the Presbyterian Form of Government. It was not until the Scotch-Irish or Ulster Scots immigration into the valleys and mountainous sections of this state that the semi-Congregational churches began to move toward a Presbyterian grouping in Presbytery and then Synod. A hardy race, those early founders of our Church, who moved out from the safety of the cities, into the West, forming an impenetrable barrier between the forest savages and the inhabitants of this city, who were able to live in Peace because the Ulster Scots bore the brunt of Indian massacres, and watered this great new country with their blood, consecrating it with their many sacrifices in courageous warfare for the peace of their homes and the safety of their families.

A Hardy Race

We stand here today, rejoicing in our rich history and heritage, because of their sturdy and unmatched courage. They were a rebel race, who gave ground to none save Almighty God who alone was Lord of their consciences. One has only to read the pages of Presbytery and Synod Minutes to realize that at any—aye, at every meeting—there were strong differences that sometimes tore them asunder for a while. An outsider, listening to the sound of controversy, or reading the record of those early meetings, would have spoken of religious warfare or contentious debate. But what to the Quaker was a fight, to those sturdy Scots and Scotch-Irish was merely a conference or an informative discussion.

"Remember"

From the very beginning, one great word of the New Testament broke in light before them—that moving word, *"Remember."* And despite their difficult conditions of life—or perhaps because of them—in spite of their long and sometimes bitterly contested debates, they remembered the aged and disabled among the ministry—and the bereft widows and orphans of those early pioneer martyrs. In the early meetings of Presbytery the need was uncovered, and at the first meeting of the Synod in Philadelphia they established the Fund for Pious Uses—which Fund comprehended the entire benevolent program of the little Church—and in which was enshrined a Church-wide care for the aged and disabled ministers and their families.

Committee of Synod

They were eminently practical in their administration of the Fund. At every meeting of Synod, beginning in 1717 and continuing until the Widows Fund was firmly established in 1759—a Committee was appointed to care for contributions, which were to be collected in each Church annually. The money thus secured was to be brought to the annual meeting of Synod by the pastors of the churches. And further, this very keen piece of promotion: every minister was to report to the Synod on his collection, and in the event of failure he himself was to pay 10 shillings into the Fund. The names of those bringing collections and those making personal offerings to be published in the minutes.

Modern Result

This well-conceived system, if in vogue today, would forever end the meagre pittances of our present Relief System. But if this General Assembly is a cross-section of our Church, nearly one-half of the ministerial Commissioners before me would have to come to this platform to pay their penalty—for nearly one-half of our Churches sent no contribution for Relief work this year.

Widow's Fund and 1856

The chartering of the Widow's Fund in 1759—which organization continues its great history in the Presbyterian Ministers Fund of this day—gave a new impetus to the work of pensioning aged ministers and their families, and for many years was considered to be the chief agency of a growing Church in caring for the work of Remembrance. Although many petitions were laid before the General Assembly, beginning with the first meeting and continuing until the Disunion in 1837, it was not until the Old School Assembly of 1849 that a definite Plan was evolved, for annual Church-wide contributions for the support of aged ministers; and in 1856 the First Annual Report containing provisions for the setting up of a permanent fund was presented by Judge H. H. Leavitt, in an epoch-making speech which would greatly move our hearts even in these days of many and varied appeals.

Laymen

The New School Assembly established a Permanent Fund in 1864, and these years witnessed a remarkable growth in the feeling of responsibility in the hearts of the laymen, for the success of this Campaign of Remembrance. A report in 1862 is the first public reminder that the small total of contributions may be due to a sense of delicacy or a lack of vision on the part of the active pastors in failing to present this cause to the hearts and consciences of their people.

Board of Relief

The Reunion Assembly of 1870 merged the two Permanent Funds, which in 1876, October, became the chartered Board of Relief. For 31 years that Board was the repository of the rich traditions of those earlier Funds, which from Colonial days, had enshrined the work of the ministry in the heart of the Church.

Centennial Campaign

The years from 1876 onward saw the building of the Permanent Fund for Relief greatly increased by the Centennial Campaign of 1888, a Campaign which was sponsored by the Great Committee of the eldership of the Church (thus foreshadowing the modern campaign of the laymen of the Church which permanently sealed the successful building of the Service Pension Plan). The Permanent Funds were further increased by the Campaign for $10,000,000 begun in 1906.

Sustentation Department

A more modern day in our Pension Program dawned in 1907 with the opening of the Sustentation Department to membership of the ministerial and missionary force of the Church. This set forth a new concept of the responsibility of the Church for the Social Security of her ministry. It was the first contributory reserve System in any Church—financed by fixed individual contributions from the members and from general Church benevolence. Although never universally accepted so far as active membership was concerned, it paved the way for the most modern of Church Pension Systems—bridging the gap between the past and its system of Relief and the present day with its modern ideal of well-rounded protection. Completely financed, and self-supporting, the Sustentation Department with its 1,449 pensioners, and 778 active members, is a monument to the progressive vision of our great Church.

Service Pension Plan

Our more vital interest today, however, is in the progress and growth of the Service Pension Plan, which sets forth the most modern and most effective means of protection for the minister and his family—protection established over the whole span of his active ministry from youth to old age, guarding him against the uncertainties of the path, and protecting his dear ones in the hour of his passing from this earthly scene. Its remarkable success in eleven years of operation is seen in the long arm of protection it has already thrown around the lives of our brethren at home and abroad. For today there are going into the homes of the servants of the Church, the following sums:

Retirement	$639,127
65-Year	87,920
Disability	135,661
Widows	230,391
Orphans	30,017
Automatic	97,916

Total—to 3,462 individuals—the sum of $1,221,033.

Its financing is designed to make it self-supporting by the creation of reserves—scientifically calculated to be sufficient to pay out every pension from the beginning of the pension to the end of the life of the pensioner.

A Group System

It is of the nature of a group system, and as such requires the loyal and continuous support of every eligible worker of the Church, and organization which he serves. All participating organizations and members build together, by their dues payments, a Fund out of which any member, or his family, may receive those protective benefits which have not been earned by his own payments at the moment of his need—prior to his reaching the Pension age. For at that time his own payments shall have made possible his age Pension.

Protection Payments

These church dues payments not only assure the protection of the succession of pastors of that church, but also make it possible for other members to draw benefits which otherwise would not have been possible. If the dues of a single church were calculated to protect only the immediate pastor of that church and so on throughout the membership of the Plan, then the benefits would be so small as to be negligible.

Protective Benefits

But the protective benefits—disability, widows and orphans pensions—are only made possible by the payments of all *into a group fund.* And the creation of this Fund is the high mark of the great advance of the mind of our beloved Church, in its search for security for the servants of the Church.

Comprehensive Program

We are only in the beginning of our dream for a completely rounded Pension Program in the Church. It is the desire of your Board to comprehend a Program (so far as its mandate will carry it) that will bring service to the minister and his family in every realm of need in which the Board may qualify to provide service.

Accumulations Department

Your Board is today administering in your behalf what might be called Departments Supplementary to the Service Pension Plan. Such an one is the Accumulations Department, in which a minister active and physically capable at the age of 65 may fund his automatic pension to provide accumulation annuities at some later date—annuities additional to his regular pension. Or he may desire to deposit funds with which to purchase annuities of favorable interest additions, and the fact that no charge is made against his deposits, will provide more advantageous annuities than may be purchased in the commercial field. Hundreds of pastors and missionaries are today funding their annuities in this Department, and its funds today amount to $749,602 ($336,000 was added during this past year).

Future Values

These are perhaps difficult days in which to contemplate the building up of individual deposits for the purchase of annuities as additional protection for old age, but I venture to prophesy that this Department, which has had a gratifying growth in this year just closed, will, in the years to come, round out the protection of the Service Pension Plan in a way not now realized.

Employees Pension Plan

Before the government projected its campaign for Social Security, and its unexpected amendment excluded churches and all church employees from the provisions of the Social Security Bill, your Board had prepared, and the General Assembly had adopted, the Employees Pension Plan. Fortunate it was that our Church, which throughout its

American history could point to more than two centuries of Social Security for her ministers, could also point to a working Plan for the protection of those employees barred from government protection because of their employment by the Church. Today more and more of our churches are realizing their responsibility for the protection of faithful workers —but our moral obligation to these servants of church organizations needs revitalizing and a deeper spiritual interpretation. We need no spur by government, but we must have a keener understanding of our leadership in the realm of social welfare. We must look forward, in this year, to a great increase in the pension protection of those who may not be cared for under the Service Pension Plan.

Comparative Figures

It is a far cry from the date of the first grant for relief which was made in 1719, and a striking contrast between the grant of four pounds to the widow of the Rev. John Wilson at that time, and the vast sums which have gone to more than *six thousand* pensioners and relief annuitants in the year just closed:

For Relief Dept.	$ 410,441
For Sustentation Dept. . .	433,338
For Service Pension	1,221,033
For Accumulations Dept.	25,700
For Employees Plan . . .	3,670
Total	$2,094,812

These figures do not take into consideration the care of our Homes in maintaining the hospitality of the Church for our honored guests—or the amounts paid out for Emergency and Flood Relief, all together totaling $57,200.

Well-rounded Program

The passing years have seen the development of an extensive Pension Program which has for its ultimate object the solution of the problem of the Social Security of the minister in every phase of protection except that of old-line life insurance, which problem is so adequately handled by the Presbyterian Ministers Fund—itself an historical outgrowth of the colonial Church.

To illustrate:

For Pension Protection—the Sustentation, Service Pension, Accumulation and Employees Pension Departments.

For the Care of the Aged—the Relief Department and the four Homes administered by the Board.

For the Hours of Illness—the Ministers' Cottage in Albuquerque.

For the Hours of Threatening Tragedy—the Emergency and Temporary Relief Fund.

Emergency Fund

This latter fund set up by the Board itself to meet an extraordinary problem created by the years of economic depression—problem of decreased income which drifted far below the subsistence level, in certain sections of our country in the lives of many of our younger ministers, and problems created by the horrors of flood and famine, which could not be met except by the creation of a Special Fund out of undesignated legacies which gave the Board freedom of allocation. Since January, 1932, over three hundred ministers and their families have received nearly $75,000 in temporary grants. The Board will receive special individual gifts for this Fund, which meets a special need not possible to answer under the rules of any other Board Department.

Convalescent Home

There is one great need of the Church to which we summon the attention of this and succeeding General Assemblies. While provision is made through the generosity of Presbyterian and private hospitals for the care and healing of those among the ministry who need hospitalization, there is no convalescent home or sanitorium for those who need a period of rest and relaxation; and this need is very great. Many ministers are forced to resign their churches or go without salary, or seriously and sometimes permanently impair their health while faced with the necessity for a period of retirement from active service because of some form of physical disability which is only temporary. A sanitorium near one of the great medical centers of the country, fully equipped for nursing care and medical and surgical service with adequate provision for hospitalization and completely endowed and self-supporting, would be one of the richest and most enduring gifts the life of the ministry might receive. Such a sanitorium would solve a problem that destroys the peace of many of our ministerial families and would save heartbreak in many homes. Some day, please God, this ideal shall be realized.

Problems of Unemployed Ministers

But there is another problem. What are we doing for the unemployed among our brethren?

Their needs and the period of their unemployment may never be met or prophesied by any sort of actuarial calculation, but in periods of economic stress their anxiety and the distress of their families is a tragic commentary on one weakness of the great Church we love. We may endeavor to salve our consciences by well constructed arguments as to why these tragedies occur, but while our Presbyteries fail to act *our brethren starve.* And the vast majority of them long to preach and serve, and they cannot. Is it nothing to us that God's servants—and their dear ones—languish in bitter poverty? Your Board will gladly administer sums of money given for this temporary purpose, but the only satisfactory solution is in the hands of Presbytery to work out a plan to establish unemployment funds, and create a plan by which our Presbyterian unemployed may be transferred from one section of the Church to another, and given opportunity to do the work of Christ, which means more to them than a charitable dole from government or Church. How can we keep our hearts high while our brethren, many of them young and strong-hearted, lead their wives and children into a WPA or Relief breadline?

Questions of Increased Benefits

The most recent years have brought from many sections of the Church questions regarding the possibility of increased benefits in the Service Pension Plan. And in answering these very proper queries, may I say, first, that the Board of Pensions and its officers have no reason for their existence and continuing service apart from your interests and the proper administration and safe keeping of the Funds entrusted to us by the Church. This is, in very truth, The Board of the Ministry, and we assure you that it is our primary concern to construct the protection of the Service Pension Plan on as generous and comprehensive a platform as is consonant with safe and sound Pension practise, which means, fundamentally, the integrity of the Reserves for which your Board serves as trustee. We shall not wait for a request from the Church but will propose increased benefits or new benefits when it is assured that, in accordance with actuarial calculations, an income surplus exists.

Increases Already Made

And already your Board has made possible, advantages to the Church in the operation of the Pension Plan which were not originally contemplated. It has allowed churches to cease dues payments temporarily during periods of pulpit vacancy or subsequent to the sixty-fifth birthday of the minister. It has set a very small penalty—in the case of omitted years—so that the protective benefits of the Plan are not seriously impaired. It has changed the requirement of retirement for the older group of active ministers, and made possible a 70-year automatic pension for over 500 of our brethren. And today we present an amendment which in itself is a new benefit and will need additional funds to finance. Your Board will always rejoice in the possibility of increased benefits and will announce them when the opportunity is ripe.

Progressive Interest in Care for Ministry

If we have read history aright, we have seen in every stage of the life of the Church profound and progressive interest in the welfare of the ministry.

In the Colonial era we read of the deep concern of the heart of the little Church for the families of those ministers who had come to the new land as colonists and missionaries. This concern, deepening and enriching, developed in the nineteenth century into provision for a Permanent Fund for the care of retired or disabled ministers. In the twentieth century the mind of the Church has turned to provisions for protection—throughout the active and the inactive years of the minister's life. And to the development of that ideal, the coming years are dedicated.

Tasks Complete

Do the pages of history speak to us of any unfinished tasks? A Service Pension Plan—our protector now, self-supporting, and with its Reserves accurately and safely calculated for the coming day. The Sustentation Plan is completely financed, and its promises will be kept to the end of our demand upon it.

Tasks Unfinished

But the task begun in 1717 is not yet accomplished: To comfort the aged servants in the Church in their latter years through the Relief Department, which enshrines the holiest traditions of the past—and calls us to Remembrance anew; to support them by the annual benevolent gifts of the Church, remains the sacred task of the Church, until they join the Church Triumphant.

Heroes of the Past

Their intercessions are our bulwark as we meet together here today. In their little homes or rooms, they wait to see the first faint coming of that Heavenly Dawn toward which they have always moved. Let us take up their song and sing it with them as they quietly march along—making sure that as they go they shall not faint nor be comfortless, and be ready to see the King as He Comes to meet them.

Colonial Voices of the Ministry

And, in closing, the voices of the ministry come to me, as they braved the wilderness and the trackless forests in the early Colonial days, preaching and serving; helping to ward off the threats of the savages; building a civilization and the Temple of God—digging deep the foundations of the Church we love and honor today. Settling in their own way the torturing controversies of their day, and triumphing at last, in the First General Assembly—150 years ago.

In Recent Centuries

Then, moving out into a new century, in a new nation to whose early triumphs many of their comrades had given their lives; building a greater Church in spite of divisions and wars of disunion; moving back in united service, in increasing influence and growth; making contributions to life and spiritual liberty which are the great traditions of the Church. A mighty band they were — our Presbyterian leaders of the eighteenth and nineteenth centuries.

Our Heritage

And a rich and compelling heritage is ours; the liberties we enjoy have *their* blood stains upon them, and the place in which we stand in the service of the Church in this land and in the world today is holy ground.

Salute to This Generation

To you, my brethren, facing a world no easier to win for Christ than the world through which the Early Church made her way; to you, facing a world of ideas which threaten to dim the light of Christ, in the hearts of multitudes of our fellowmen today; to you, in the hours of your weakness and in the hours of your strength—the Board of Pensions pays its tribute of affection and fellowship, and we stand today "your servants—for Jesus' sake."

[illegible] 22, 31

Ministers' Annuity Fund of the

Presbyterian Church in the United States

Pamphlet No. 1

Paragraph 3

Minimum Annuity for Less Than Thirty-five Years of Service

If the service of a member of the Fund rendered as outlined in Paragraph 2 is less than thirty-five years, and the earned annuity does not amount to $600, his minimum annuity shall be such proportion of $600 as the years of service bear to thirty-five. In no case shall the additional annuity required to raise the earned annuity to the minimum be provided unless the member shall have been ten years in the service of the Church before retirement.

Paragraph 4

When Payment on an Annuity May Be Suspended

If a member to whom an annuity has been granted resumes a salary relationship in connection with any service to the Church, the Fund reserves the right to suspend the payment of an annuity.

Paragraph 5

Maximum Annuity

The Fund reserves the right to establish a maximum annuity which maximum shall not be less than two thousand dollars.

TOTAL AND PERMANENT DISABILITY ANNUITY BENEFITS

Paragraph 6

When Granted

An annuity shall be granted to a member of the Fund upon total and permanent disability occurring after one year of membership in the Fund and after one year's full payments shall have been made to the Fund by the member and on his account, and before reaching the minimum retirement age of sixty-five years, provided, that all payments due the Fund by the member and on his account shall have been made.

Paragraph 7

Certification as to Disability

Total and permanent disability must be certified to by the medical authorities approved by the Fund, who shall have the right to call for proof of continued disability from time to time, but in any case at intervals of not less than one year.

Paragraph 8

Amount of the Disability Annuity

The full amount of the disability annuity shall be forty per cent of the average salary of the member during the last five-year period of service rendered under the plan, or if less than five years, then the average salary during such period; but in no case shall the disability annuity exceed ninety per cent of the age retirement annuity already earned and that would be earned by the member on the basis of continuing in service up to age sixty-five, assuming as a salary basis for computing the future service annuity the same average salary.

The Fund shall have the right to limit to $600 the disability annuities granted at the beginning of the operation of the Fund and increase to the full amounts at a later date as the experience and the resources may justify.

Paragraph 9

Transfer from Disability Annuity to Age Annuity

Should a disability annuitant attain the age of sixty-five years, the annuity shall be converted to an age annuity of which such age annuity as may have been earned prior to disability shall be a part.

Paragraph 10

Recovery from Disability

In the event that the disability be not total and permanent, and the disability annuitant should become able to resume active service, the disability annuity shall be terminated and payments to the Fund by the member and on his account resumed.

WIDOW'S ANNUITY BENEFITS

Paragraph 11

Annuity to the Widow of a Member

In the event of the death of a member, whose marriage took place before retirement on account of age or disability, there shall be granted to the widow an annuity which shall be one-half of the age retirement annuity based on his service from his marriage to her to his death, with a minimum of $300 where all payments due the Fund by the member and on his account have been made.

The widow's annuity shall cease upon death or remarriage.

MINOR CHILDREN'S ANNUITY BENEFITS

Paragraph 12

Annuities to the Minor Children of a Deceased Member

In the event of the death of a member, and provided that all payments due the Fund by the member and on his account shall have been made, there shall be granted annuities of $100 each to the minor children of the member, payable to the mother or guardian on behalf of said minor children. Each minor child's annuity shall be payable until such child reaches the age of eighteen years, but at the discretion of the Fund may be continued thereafter as an educational allowance up to the age of twenty-one years, if such child is taking a course in some approved institution of learning.

Paragraph 13

Limitation of Annuities to Minor Children

The widow's and the minor children's annuities, in the aggregate, shall not exceed the age retirement annuity which the member was receiving, or to which he would have been entitled.

SALARY BASIS

Paragraph 14

The salary basis shall be the cash salary and other remuneration received by the minister or officer as such, plus fifteen per cent additional for free use of manse, if any. If the member receives salaries from more than one church, and a manse is furnished, the 15% shall be added to the cash salary paid by the church furnishing the manse.

PAYMENTS TO THE ANNUITY FUND

Paragraph 15

Member's Payments

The yearly payment of the member shall be an amount equivalent to two and one-half per cent of the salary basis as defined in the previous paragraph.

Paragraph 16

Church's Payment

The yearly payment of the church, or other salary paying organization (referred to herein as the church) shall be an amount equivalent to seven and one-half per cent of the salary basis.

(*Note: The church's payments should be regarded as items of current expenses rather than benevolences.*)

Paragraph 17

How Payable

The payments of the member and of the church are due in monthly installments, in advance, payable direct to the Ministers' Annuity Fund.

Paragraph 18

Application of Member's Payments

All payments of each member shall be credited to his individual account and increased by interest additions to be applied towards providing an age annuity; or in the event of prior death, toward providing a widow's annuity or minor children's benefits. In no case shall the member or his widow or children receive less in benefits than the total amount of his payments to the Fund, the balance remaining, if any, after making the specified payments to the widow and minor children, if any, may be paid to the adult living children or to the legal representatives of the member.

Paragraph 19

Application of Church's Payments

The church's payments shall be administered on a group basis and applied towards providing the age, disability, widow's and minor children's annuity benefits supplementing the annuity benefits provided out of the member's payments. The church's payments may be used to provide administrative expenses not otherwise provided.

Paragraph 20

Return of Partial Payments

If it does not have in its possession, at the close of each fiscal year, all of the payments due the Fund by the member and on his account, the Fund retains the privilege of returning, without interest, the parts of such payments made, to the sources paying them.

(*Note: The annuity system is not adjusted so that partial payments can be safely accepted.*)

PAYMENT OF ANNUITIES

Paragraph 21

How Payable

The annuities shall be paid in advance in monthly installments.

ELIGIBILITY FOR MEMBERSHIP AND BENEFITS

Paragraph 22

Eligibility for Membership

The Ministers' Annuity Fund shall receive as members ministers and missionaries of the Presbyterian Church in the United States who are devoting their lives to the service of the Church.

Ministers of the Church who, with the consent of Presbytery, are serving outside agencies, not classified as of the Presbyterian Church in the United States, are eligible as rendering detached service on a salary basis of $1,200 or on their actual salary basis, to be determined by the Fund.

Paragraph 23

Those Previously Retired

The benefits of the Fund are not available for those who have retired from active service, nor for the widows and minor children of those who died, prior to April 1, 1938. These are provided from the funds of Ministerial Relief.

Paragraph 24

Those in Active Service April 1, 1938

Members in active service on April 1, 1938, will be eligible for the full benefits outlined in the plan, including those based upon service rendered prior to April 1, 1938. if before such date they and their churches formally agree, in writing, to participate in the system and the membership is consummated by making the payments due the Fund by the member and on his account during the first year of the operation of the Fund.

Paragraph 25

Those Who Have Rendered Service Prior to April 1, 1938, but Who Have Not Qualified for Full Participation

Those who have rendered service prior to April 1, 1938, but who have not consummated membership in the system as outlined in Paragraph 24, may become members at any time and receive annuity benefits based upon service rendered thereafter.

Paragraph 26

Those Entering Service After April 1, 1938

Those entering service after April 1, 1938, may become members as of the date of entering service and receive annuity benefits based upon service rendered thereafter.

Paragraph 27

Prior Service

Service rendered prior to April 1, 1938, to an organization or institution not recognized as being under the control or auspices of the Presbyterian Church in the United States shall not be credited to a member in determining years of service as a basis for annuity benefits.

The Fund shall not be obliged to recognize a claim for service rendered the Church prior to April 1, 1938, unless the record of such service shall have been filed with the Fund in writing on or before such date.

TERMINATION OF SERVICE

Paragraph 28

Termination of Service

When a member ceases his service in the Presbyterian Church in the United States, his membership in the Fund automatically ceases without further claim against the Fund for benefits of any kind; provided, however, that he shall be entitled to withdraw the entire accumulations of his own payments together with interest at a rate to be determined by the Fund.

RIGHT TO ALTER OR AMEND

Paragraph 29

Right to Alter or Amend

The right is reserved to the Fund to alter or amend the Annuity System as they may find to be to the advantage of the Presbyterian Church and the members of the Fund, subject to the approval of the General Assembly before such changes become effective.

II. The Background of the Plan

Ministers' Annuity Fund of the Presbyterian Church in the United States

1. The present method of caring for the aged and disabled ministers and missionaries of our Church is unsatisfactory. The fact has been clearly demonstrated in our own and other Churches that annual offerings, even increased by income from endowment funds, will not adequately care for a growing class of annuitants.

2. The experience of our Church dates back to 1717, during which time scores of various methods have been evolved, tried and found insufficient to solve the one outstanding problem of the Church.

3. There is an insistent demand for a just and sure and reasonable method of dealing with the disability or retirement of our ministers. Their coming need is certain; the ability of the Church to meet the need must be made less uncertain. There is a recognition of the business principle that *as* the Church begins to use up the energies of its servants it should *then* begin to make adequate provision for their days of disability.

4. It is desirable to have the annuity or pension benefits come automatically so that no individuals or committees must sit in judgment on what a retired minister or the dependent members of the household of a deceased minister should receive.

5. It is the expressed will of God that those who preach the Gospel should live of the Gospel, and it was God's demand on the children of Israel that those who ministered in spiritual things should be abundantly cared for in material things, and as a

permanent guarantee of this the tithe was given to them and whole cities were set aside for their use.

6. There is a growing recognition by secular interests that when a man has spent his fruitful years in the service of any organization, he has a right to receive adequate and honorable support from that organization when his fruitful years are over, and further, that it is good business to do so. Social justice decrees that he has a moral claim upon the wealth he has helped to build up for a decent living in old age.

7. There has been an awakening of the conscience of the Church, which, from its very nature, should be the most sensitive and noble of all. One of its cardinal functions is to preach righteousness to all men. In a business way it deals with only one group of men—its own ministers; and yet it has not dealt justly or in accordance with its own preachments with these. This has doubtless been due more to thoughtless indifference and to the modest reticence of its ministers and not to wilful injustice—but the result to the Church and to the minister has been the same.

8. A serious obligation is assumed by the Church when it takes a man from civil life and sets him apart for a definite function, which he cannot well combine with other and remunerative activities, nor from which he has either the will, as a rule, or the opportunity to pass into any other occupation. This definite function of the minister requires a long period of general and specialized education. In this it is like the profession of the physician, of the lawyer, and of the engineer, but unlike those professions, the activities of the minister are part of an organism and largely regulated by the authority of the session and Presbytery, and the large financial prizes possible to them are not open to him. Indeed, upon the salaries paid in the Church and probably that always will be paid, a minister has great difficulty in maintaining and rearing a family, keeping up the decent style of living demanded by those he serves, taking the part in philanthropic and social activities required by his position, making provision for his own growth by purchasing books, papers, magazines and attending conferences and conventions, educating his children,

and at the same time laying up a reasonable provision for his old age and for his family. The efforts of the minister to provide for his own and his family's future is often misunderstood. Some claim his is "more interest in dollars than in souls." Some urge him to buy securities that will yield a high rate of income and thus cause losses that cannot be replaced.

9. There should be a fuller recognition of the fact that the minister is the indispensable man, that a great economic waste is caused when an adequate living has not been provided for him, that the Presbyteries, in which inheres the authority, have not given efficient oversight to the minister's salary, that the investment of millions of dollars in church buildings and institutions, however desirable and needed, and the lavish gifts to other organizations either closely or very remotely related to the Kingdom of God, cannot clear the Church of the sin and folly of sending men called of God and the Church, into difficult fields of labor and denying them the things absolutely necessary for their efficiency and the honor of religion.

10. The Church should remove the natural solicitude of the minister for the years of his old age and for his dependent ones who may be left by him without adequate protection and the anxiety of the local church, lest it have left to its support alone a minister who is approaching the years of retirement.

11. The Church has both the ability and the willingness to provide adequate pensions for its ministers and their families. No Church has ever done this except through such a plan as the one now proposed, which is a contributory, reserve plan. The reserve principal saves the Church from the uncertain and costly cash disbursement plan. It makes a pension system absolutely sound and the pension certain. It is the most economical plan. No other way has yet been discovered.

12. The labor of many years has failed to devise a just and honorable method of dealing with the disability or retirement of our ministers and meet the demands of social justice and our own conscience and secure and hold in service a worthy ministry,

and, according to the solemn promise, to keep them free from "worldly cares and avocations."

13. The Church has determined to put the whole service pension plan on a sound, actuarial basis. The estimate of the probable cost of a pension plan must take into account not only (1) the amount needed to pension those who on account of age or disability should receive pensions at the present time and the effect of mortality rates upon them, but also (2) the cost due to pensions already partly earned and to be paid in later years—technically known as "accrued liabilities"—and in addition (3) the cost of pensions for those who are later to join the group for which provision is being made. Unless a thorough estimate of future costs is made, sufficient funds made available to meet the same, and the whole plan erected on an actuarial basis, disaster and disappointment are sure to follow. When Mr. Andrew Carnegie wanted to pension a certain class of teachers in American colleges, it was estimated that $10,000,000 was sufficient. He contributed this sum to "The Foundation for the Advancement of Teaching." It was soon discovered the resources were not sufficient. $5,000,000 more was added. This addition proved inadequate and the management declared that no static fund of reasonable proportion will provide for a growing class of annuitants. Participation in the benefits of the fund is now conditioned on a contributory relationship of college and teacher.

14. Assurance is confirmed by the experience of other Churches that the plan will not only not work a hardship on the pastor of the small church, but that such men will profit by it more than any others in the Church. The one inglorious mark of our Church's history has been the failure to provide for the men in the small, hard, mission fields, a living that would keep them free from worldly cares and avocations and give a decent support to those who were forced to retire both from labor and from income. The Church needs to be aroused to the seriousness of this situation. It is pressing hard upon us at this very hour. Something must be done. A pension plan cannot solve all the problems of the Church, but we are fully persuaded that when the officers and members of the churches understand

this matter, they will see the need and act immediately. As a matter of justice and good Christian business, the boards of foreign missions increase the financial support of their missionaries as the costs of living increase. Presbyteries, Synods and General Assembly must see that their Home Mission Committees deal as justly as this.

15. We cannot expect a pension system to adjust the inequalities of salary, any more than it is fair to expect a pension system to provide a remedy for unemployment in the Church. The salary problem will be adjusted when our people have their consciences quickened to the needs of our ministers and missionaries, and the duty to provide more adequate salaries. This will automatically adjust the pension.

16. The amount of study, research, conference and observed experience behind the plan proposed has been far more than appears on the surface—extending over a third of a century. The task of working out a pension scheme is a complicated matter, requiring highly specialized knowledge, and unless some fundamental principles are observed, every such plan must sooner or later come to grief.

III. Questions about the Plan

1. What is the Ministers' Annuity Fund of the Presbyterian Church in the United States?

A scientific, contributory plan, in accord with modern pension systems, by which a minister may safeguard the period of old age, with benefits for himself in case of disability, and for his family in the event of his death, and by which the Church may pay its most sacred debt.

2. What is meant by "scientific"?

That the plan is wrought out in accordance with the science of modern pension systems.

3. What is meant by "contributory"?

That the minister himself, according to the best practice in modern pension systems, shall make payments toward his own age annuity.

4. Why ask the minister thus to contribute?

His payment (1) promotes self-respect, since his age annuity is thus in part the result of his own initiative; (2) it expresses his willingness to cooperate with his Church and the whole fellowship in safeguarding his life; (3) regular payments by the member, accumulated at compound interest, are an important element in securing larger benefits for himself and family; (4) it helps bring more system into his personal finances; (5) it safeguards and multiplies his savings.

5. What are the benefits of the Ministers' Annuity Fund?

It contemplates a pension for each minister and missionary in the service of the Church at retirement at any time on and after the age of sixty-five. This pension will be provided by annual payments equivalent to ten per cent of the salary of the minister, missionary, or other servant of the Church. Two and one-half per cent of this ten per cent is to be paid by the person receiving the salary, and seven and one-half per cent is to be paid by the church or other organization paying the salary. The minimum pension will be six hundred dollars (except where payments are made on salary less than $1,200), based upon thirty-five years of service, and the maximum will be two thousand dollars. It is expected that the minimum pensions will be increased as soon as the actuaries announce that it is actuarially safe to do so. In addition, it provides disability benefits and provision is also made for the widows and orphans.

6. Who are eligible for membership in the Ministers' Annuity Fund?

All ministers and missionaries of the Presbyterian Church in the United States who are devoting their lives to the service of the Church.

Ministers of the Church who, with the consent of Presbytery, are serving outside agencies, not classified as of the Presbyterian Church in the United States, are eligible as rendering detached service on a salary basis of $1,200 or on their actual salary basis, to be determined by the Fund.

7. Why not turn this matter over to Life Insurance Companies?

Life insurance does not cover anything like all the features of this plan. The purpose is not to develop an estate at death, but to provide (1) for days of permanent total disability, (2) for retirement at old age, (3) for the widow in case of death, and (4) for the minor children. We have counselled with a large number of the best life insurance companies in America, who agree that this is not an insurance proposition, and is a business that must be handled by the Church itself. It is in essence a pension plan.

A. THE PENSION

8. What is the basic principle of the Ministers' Annuity Fund?

That, in recognition of sacrificial service, it is the duty of the Church to provide an effective life support for the ministers, including those who are retired, in accordance with the teachings of Jesus that "the laborer is worthy of his hire" and the statement of Paul: "Even so hath the Lord ordained that they who preach the gospel should live of the gospel"; principles which are embodied in the conviction that the right to an effective support inheres in the gospel ministry. Money did not and cannot buy this right. The price paid is sacrificial service.

9. What advantage has the new plan over the old?

The great advantage is that the pensions, although modest, are certain, because they have a sound economic basis. Six times during the first four years of the depression it became necessary, on account of the decline in receipts, to scale the monthly checks sent to the homes on the roll of Ministerial Relief. The uncertainty which prevails in matters of Ministerial Relief will be substituted by absolute security which is the highest quality a pension system can possess.

10. How is the service pension, under the plan, to be calculated?

One-seventieth of the average annual salary multiplied by the number of years in which the full ten per cent has been paid.

11. What is the service pension under the Ministers' Annuity Fund?

A minimum pension of $600 based upon thirty-five years of service, and a maximum pension of $2,000. It is expected that these pensions will be gradually increased above the minimum, and they will be so increased as soon as it is actuarially safe to do so. (See questions 61-68.)

12. In figuring retirement allowances, why was one-seventieth chosen?

It was believed that this percentage would result in a fair allowance. It provides half the average salary received during service after thirty-five years' participation. This percentage is in line with the modern and scientific practice in pension building. A higher percentage would cost the minister and church too much; a lower percentage would provide too small an annuity.

13. Who will receive the minimum or the maximum amount of pension?

Some have thought that a man on a small salary would receive a pension of $600 and a man on a large salary a pension of $2,000. This is far from the truth. There are men whose salaries have been double and treble the average salary who will never receive the minimum of $600 because they have not years of service enough to qualify for it. There are men who have been on $1,000 salaries who will receive the minimum of $600 and this will represent more than 60% of their average salary during a period of thirty-five years. The man on a small salary is thus greatly favored by reason of the fact that his payments are small and that he is granted a minimum annuity. We are convinced there will be a leveling up of salaries as there has been in other Churches.

14. Why do salaries differ so largely in the Presbyterian Church in the United States?

Salaries are more nearly equal than they appear. Careful study of the facts for thirty-two years convinces us that no minister in the Church is over-paid and that very few actually receive a salary sufficient to fulfill the solemn promise to provide such a sum for their worldly maintenance as will keep them "free from worldly cares and avocations." The specific amount of salary will always and justly vary according to the region in which the minister and his family live, the kind of congregation he serves, the nature of the work he performs, the previous salary level enjoyed, the demands on his sympathy and pocket-book, and other considerations.

15. Is there a health examination on admission to membership?

No.

16. Why not?

Because the pension plan is a group plan, designed to include the entire ministry of the Church, and all the churches.

17. What is the widow's pension?

One-half of her husband's pension, from time of his marriage to her, with a minimum of $300.

18. What is the orphan's pension?

One hundred dollars for each minor orphan up to the age of eighteen or twenty-one, but the total pension paid to the widow and orphans will not exceed the husband's and father's pension.

19. What is meant by disability?

Such as would "totally and permanently" prevent the member from performing the duties of a Presbyterian minister.

20. What pension will come to a man who is disabled before the age of sixty-five?

If he is a member of the Ministers' Annuity Fund and is disabled, he will receive a disability pension that at the beginning of the operation of the pension system will be $600, but as the plan develops will be forty per cent of the average salary of the five years preceding disability—in no case to be more than 90% of the age retirement pension earned.

21. Why must a minister be a member for one year before he can claim a disability allowance?

Since there is no health or medical examination on joining the Fund, some lapse of time is necessary for the protection of the Fund. Furthermore, the providing of disability benefits is expensive; many retirement systems require five or ten years' membership before such allowance is permitted.

22. Must monthly participation payments be made during disability retirement?

No. When a member is retired on account of disability, neither he nor the employing church or agency make monthly payments on his behalf.

23. Why are pensions smaller at the beginning?

Comparatively small pensions must be paid at the commencement of the pension system. The Church designs fairly adequate pensions for the ministers and their families; only in so far as it does this, can it be said to discharge its duty to itself and meet the moral demand of the world. The proposed pensions can scarcely be entitled to this description, although they must be a very considerable help in many cases. But this is a temporary situation, which will remedy itself with increasing rapidity. It is moreover a temporary situation which could not be avoided, and the world, full of imperfections as the world is, recognizes this. An old organization cannot start a pension system on an adequate basis at once, without a sum of money so large as to be impossible to obtain. That a Church meets such a situation as well as it can, and that it will ultimately overcome it, satisfies the moral demand.

24. If a member does not retire at sixty-five, does be continue to pay?

Yes, as long as he holds a salary relationship to the church or employing agency. The additional service and payments will provide for him a much larger annuity when he does retire and make much better provision for his family at his death.

25. If a minister were temporarily disabled, could a grant from the funds of Ministerial Relief be expected?

It is a definite principle of the General Assembly not to make regular grants to ministers in active service from the funds of Ministerial Relief lest the churches rely upon the Fund for support; but in serious emergencies grants are made to ministers in active service from the Ministerial Relief Fund.

26. Why may not the minister in years to come depend upon the Relief Fund?

One of the chief considerations in the larger plan of the new pension system is that this would lift gradually the load which the churches have been endeavoring to carry through the cause of Ministerial Relief. If, then, ministers and churches decline to take advantage of these provisions, it is manifestly inequitable to anticipate that the Church will make good their negligence.

27. To what use, then, will the Endowment Fund of Ministerial Relief be put?

This will be imperatively needed: (1) to meet emergencies; (2) to supplement provision for disability through the Annuity Fund; (3) to assist the families of ministers who die in the earlier years of their ministry; (4) to care for exceptional cases where men have come to age without being able to take advantage of the Annuity Fund.

28. How may larger pensions be secured?

The basing of pensions on the salary automatically maintains a ratio which is not affected by the increase or decrease of salaries. To secure larger pensions salaries must be increased. This is a matter entirely in the hand of the local church and the Presbytery. That increases are greatly needed grows more manifest each day. Presbyteries have a solemn duty in this matter. Business men and women must be made to see the sin and folly of withholding an adequate living from the servants of the Church.

29. What will a man receive if he pays during a number of years and then withdraws permanently from the service of the Presbyterian Church in the U. S.?

He shall be entitled to receive as a withdrawal value, the entire accumulation of his own payments of two and one-half per cent of the annual salary, plus interest at a rate to be determined by the Fund.

30. How is the member's account kept?

Wholly separate from all other accounts, much as if it were in a savings bank.

31. What advantage to the member is secured by this method?

The member receives an annuity based upon the accumulations to his credit supplemented by annuity credits from the church funds.

32. What advantage is gained for the soundness of the Fund?

It becomes a group plan to be maintained by the whole group of churches for the whole group of members.

B. THE CHURCH AND THE PLAN

33. What is the part of the church?

The church or organization employing the minister or missionary is to pay a sum equivalent to seven and one-half per cent of his total salary each year into the Fund. This seven and one-half per cent is in addition to his salary. Ultimately Ministerial Relief will come out of the "benevolent" side of the budget and go into the "church expense" side, where, as dues, it belongs.

34. What does "the total salary" include?

The cash received from the church or other salary paying organization, plus fifteen per cent of the salary in case a manse is provided.

35. How is this fifteen per cent reckoned?

This will be clear from the following example:

Suppose a minister receives a salary of $2,000 and a manse. His total salary would be:

Cash	$2,000
Manse, 15 per cent of $2,000	300
Total	$2,300

36. Why is a uniform rate of rental used?

The Fund cannot enter into the question of the exact value of the free rental of the manse, with widely variant conditions in different communities.

37. Why should the church cooperate in the Fund?

The Ministers' Annuity Fund offers a privilege which any church may well covet for itself and its pastor. At minimum cost and with maximum security it makes provision for age or disability and protects the family in case of the pastor's death. Its plan has the highest commendation of the foremost actuaries. It is sound, scientific, dependable in its results.

38. Why should the church pay any part of the cost?

The plan that the church shall share in the annual dues of the pastor is on the ground of social justice and the revealed will of God. The business world recognizes that a corporation owes those in its service not only the daily wage, but reasonable provision for the later years. Under this principle the high-minded business men of today consider the safeguard for age, not in any sense a charity, but a well-advised factor in annual expenditures, justified on the strongest economic grounds. To use the years of a minister's strength, with meagre compensation, without such provision for age, is indefensible. It has been justly called an "economic crime." The conscience of Christendom has sharply awakened and practically every Church in America is arranging a similar plan.

39. How should the church take action?

Generally, the Session and the Board of Deacons should indorse the Fund, pending the action of the congregation. A congregational meeting should then be called and the united boards present the Plan with a recommendation for its adoption. The following suggested form of resolution should then be adopted and sent to the headquarters of the Fund, 410 Urban Building, Louisville, Ky. The resolution is as follows:

....
(Name of church or other organization)

hereby agrees to participate in the Ministers' Annuity Fund of the Presbyterian Church in the United States, when put into operation, by paying to the Fund each year, in monthly installments, a sum equivalent to seven and one-half per cent of the total salary or salaries paid to the minister or ministers rendering service.

......................................Church

Per..

Date...

40. Is the church's participation temporary?

No. The church is not entering the Fund merely for the benefit of the man who happens to be its pastor at the moment. It is the office that the Fund seeks to protect. Of course, if the church fails to adopt the plan, it will thus seriously handicap its pastor in his plans for entering the Fund, and will assume the entire responsibility for his disability or age. The individual church, therefore, is adopting the new plan as a part of its permanent program, just as the General Assembly made the Ministers' Annuity Fund a part of the permanent program of the Presbyterian Church in the United States.

41. May the church's percentage be taken from benevolence?

It should not be. If the church takes the seven and one-half per cent from its benevolence, it will be taking the money from the present beneficiaries of the funds of Ministerial Relief who are not eligible for membership in the Fund. This, of course, refers to the churches which contribute to the cause of Ministerial Relief. If a church, which does not contribute to this department, takes the seven and one-half per cent from its benevolence, it will be taking money from the other departments. The seven and one-half per cent is in addition to the churches' benevolent contribution to Ministerial Relief. As reserves grow Ministerial Relief will come out of the budget.

42. Will the church always carry this double payment to this cause?

No. Eventually all that any church will pay will be the sum equal to seven and one-half per cent of the minister's salary payable to the Annuity Fund. For the present, however, and for some years to come, the Department of Ministerial Relief will need a share of the benevolent contributions of the churches in order to care for those ministers or widows and orphans who are now receiving aid from this department and for those not eligible to participate in the benefits of the Fund, and who must, therefore, apply to this department in their time of need. The number of these will grow less and less as the Fund becomes, through the years, more and more effective, so that eventually those who will need the aid of the Relief Department can be cared for out of the proceeds of the Endowment Fund of Ministerial Relief.

43. How shall the church include the seven and one-half per cent in its financial budget?

The seven and one-half per cent should be placed in the congregational expense budget of the local church along with such items as salaries, light and heat, water, etc.

44. When should the church place the seven and one-half per cent in its budget?

It cannot definitely be stated when the Fund will be initiated, because there is no way of knowing when all the conditions will be fulfilled. We would advise placing the seven and one-half per cent in the Budget of the local church April 1, 1938.

45. When will the payments begin?

These payments by the pastor and the church will begin when the Plan is declared operative.

46. How should the seven and one-half per cent be paid?

In monthly installments, in advance, on the first day of each month.

47. How will the seven and one-half per cent be computed, when there are several organizations contributing to the salary of the pastor or missionary?

Each organization will pay seven and one-half per cent of an amount equivalent to that part of the salary which it pays.

48. May the salary basis be lower than $1,200?

The Ministers' Annuity Fund is so constructed that a minimum salary basis of $1,200 for the payment of dues to the Fund is required in order to attain the minimum age annuity of $600 for 35 years of service. However, when the salary basis is less than $1,200, and the member elects to pay dues on such lower salary basis, such election is permissible with the understanding that the minimum retirement annuity benefits for 35 years of service, shall be limited to 50% of the average salary basis, during such membership in the Fund, with proportional reductions for lesser periods of service.

49. What is the maximum pension?

The maximum pension, under the new plan, is $2,000. No pension will be more than $600 until the payments of dues provides accumulations sufficient to increase this amount.

50. Why, then, should a church, paying a large salary, go in, since its pastor may not receive more than a $2,000 pension?

It must be remembered that this Ministers' Annuity Fund operates on the group system and that the payments of each organization and of every minister serve to support the payments of other organizations and ministers. A large church will, therefore, be helping to carry the load, and by its payments, and those of its minister, make sure that the small-salaried minister will receive at least the minimum pension.

51. If a pastor will not go into the plan, is the church expected to enter?

Yes, if its vision is so much clearer than its pastor's, that it sees the value of the Fund and proposes to help by sending its regular payments of seven and one-half per cent.

52. If a church should cease payments, what then?

It will thereby penalize its pastor and force him to arrange for the payment of the seven and one-half per cent in some other way, or else lose credit for the years in which the full ten per cent has not been paid in for him.

53. If a church will not go into this plan, what then?

63. What is "prior service"?

It is service rendered before the date of the inauguration of the new plan.

64. Does the plan provide for credit for all this prior service?

No, it does not because it cannot. The amount required to enable the Church to assume such responsibility is so great that it would be an impossible sum to raise.

65. What credit will a man receive for his prior service?

He will receive a prior service pension which will assure him the minimum of $600, provided he enters the new plan within the first year of its operation, and has rendered the required years of service. He will be entitled to one-seventieth of a hypothetical salary of $1,200 for each year of service already rendered, or so much of this as is needed to provide the minimum pension.

66. How will prior pension service be calculated?

The minister in service when the plan starts, upon reaching the age of sixty-five, will receive the amount of future service pension provided by the payments made by himself and his church. If this sum is less than $600 for thirty-five years of service, a sufficient amount to bring his pension to $600 per year will be added in recognition of his prior service. Thus every such minister will share in the $3,000,000 fund to be raised to provide for accrued liabilities for prior service to the Church.

67. Will a minister whose future service pension has become $600 or over receive anything on account of prior service?

No, he will not, since his future service pension is up to or greater than the minimum.

68. Is a minister in active service and aged sixty-five or over when the Fund is started eligible for membership?

Yes, and would make his two and one-half per cent payments until retirement. He simply could not afford not to come into the plan on account of the provisions for minimum retirement annuities.

D. THE THREE MILLION DOLLAR FUND

69. What is the $3,000,000 Fund?

It is a Fund which the General Assembly directed be raised in 1930, and now asks that it be completed in the year 1938.

70. For what will it be used?

It will be used to meet the accrued liabilities for the prior service of the ministers and missionaries.

71. Why is such a sum needed?

The Church reached its present financial situation by failing to balance its pension obligations and receipts and allowing its pension debts to accumulate. Hence, today we must pay obligations for services rendered to us and to our fathers or grandfathers, or to pass them on to our children and grandchildren. We are hopelessly embarrassed under our present relief plans and must change our system.

72. Is this an additional endowment of three million dollars?

The three million dollars needed to launch the Ministers' Annuity Fund is in no sense an endowment. Within a term of years every dollar of this will have been paid out in pension benefits. It is to help meet the accrued liabilities for service of ministers rendered prior to the inauguration of the plan. It will be used in meeting the minimum retirement amount guaranteed to every minister alike. All of the ministers of the Church will share on the same basis in its benefits.

73. Will other large sums be needed in the future?

No. It is necessary to provide now, but only once for all, a fund that will perform the function, at least in part, of what would have been the accumulated fund on hand if this plan had been in force during the past years of service of the men now in the ministry. The mere fact that we have been derelict in making this provision earlier does not lessen our obligation to provide for these faithful servants of the Church as well as for those who are just enlisting in the service. They have borne the Church's burden through all those years, and that with no brightening hope for the future until now. This view of the case, the correctness of which seems too obvious for discussion, has been accepted in all the other Church pension plans. This sum of money, together with the current annual payments, will be handled, under the principles relating to insurance companies, with every protection as to safety, correct actuarial practice and economic administration.

74. Why must accrued liabilities be met?

Disregard of the accrued liabilities has wrecked many pension systems. If the requisite amount can be found, all will be well; but when a system assumes that the millions have been found, it starts with a vast deficit, and inevitably ends in hopeless bankruptcy. For a few years, like the old-time assessment insurance companies, there may be money in the treasury to pay the pensions as they fall due, but liabilities are piling up faster than assets, and the time, not long delayed, is sure to come when the treasury will be empty, and a long roll of pensioners will be looking for pensions that will never be forthcoming; and the members in active service will have to be informed that the money provided for their pensions has been used up in paying the pensions of their older brethren. Some systems, seeing this situation approaching, by drastic measures reconstructed their pension funds and protected the pensioners. The Episcopal Church forestalled the emergency and today is an outstanding example of wise and scientific handling of these important responsibilities. Many other Churches have erected similar plans with most gratifying results.

75. Who will be benefited by this Fund?

The older men will chiefly benefit by this three million dollar fund. The younger men, with the help of the Church, will provide their own pensions. But the men over fifty will receive a large fraction of this fund. The nearer a man is to sixty-five the more he will receive of it; the nearer he is to sixty-five, the less he himself will pay and the larger the sum which must be set aside to his credit from this accrued liability fund.

76. Will all be treated alike?

It will be of interest to each man to realize that he is being treated just as generously as any other man who cooperates in this plan. No man will receive from the accrued liability fund a larger pension than $600. There have been a few who supposed that out of this three million dollar fund some men would receive $600 and other men as much as $2,000. No man will receive a pension in excess of $600 when the whole of his pension comes out of this accrued liability fund.

77. Will such a plan be accepted by all the ministers and churches?

We believe it will. In twenty other Churches in America each principle has been approved in public discussion and the plan has won its way on account of its essential soundness and reasonableness and the greater disadvantages of other methods suggested.

78. When is it proposed to raise the fund?

The year 1938 has been set aside by the General Assembly as a time for securing the money needed to cover the accrued liabilities for prior service of our ministers.

79. What action was taken by the General Assembly in session at Charlottesville, Va., in May, 1930?

The General Assembly, recognizing the inherent right of those called away from the sources of material gain to the spiritual ministries of the Church, and recognizing the sacred nature of the promise of the Church of a support which will keep them "free from worldly cares and avocations," hereby restates its conviction that no duty is more sacred nor privilege higher than that of providing its ministers and missionaries with support that shall continue during the period of inactivity caused by disability or age, and of proper care of the widows and minor children of those who have died.

80. What was the action of the General Assembly in session at Augusta, Georgia, in May, 1936?

The Assembly directed the Executive Committee of Christian Education and Ministerial Relief "to reveal to the Church the *justice* of the claims of the ministers and missionaries who have left all sources of material gain to serve the Church and who are now forced, on account of age or disability, to retire, or who have died leaving dependent families," *and*

"To lead the Church to complete the establishment of the Ministers' Annuity Fund in the year 1937."

"The year 1937 was designated as the time to complete the raising of the accrued Liability Fund of $3,000,000 in order that the Ministers' Annuity Fund may be established." *To this end the Assembly urged:*

"Every Synod, Presbytery, church and organization, and all ministers, missionaries, and members to give their prayerful, active and cordial assistance to the completion of this task. And further urges the organization of the men, women, and children of the Church to keep this important cause actively before the members."

81. Is the Church in earnest about paying this debt?

Yes, the Assembly in 1932 urged: "That efforts be made to see that, before the many big campaigns, which are now being organized to sweep over the country, make their usually effective approach to Presbyterians, every member of the Church has an opportunity to have some part in this work, appealing to our members to be just in making provision for the payment of the debt we owe those who have served long and well, before they are generous to the many appeals which will undoubtedly be made when the financial situation clears."

An adventure in Faith and Justice—begun in Prayer,
continued in Prayer, this task will be
completed in Prayer

MINISTERS' ANNUITY FUND
Presbyterian Church in the United States
HENRY H. SWEETS, Secretary
410 Urban Building, Louisville, Ky.

Richmond Sept. 25. '38

1. Proud to have part in this final effort to solve an old old problem
pars 234.
History. Dickson 4. Trad. of Min. Relig. B 7.

2. The Plan. B. 8. 9. 2/3 raised. Adv. in Presb. Ch. [illegible] '38

3. [illegible] 1930. A 31. B 10. 11

4 A debt of honor. [illegible] of religion O. D. Pierson A22

5. It is a debt – an obligation.
Personal [illegible]. 9.
1. Our debt to the [illegible] ministry. [illegible] a key/[illegible] ent. on church building and salary
2. Its inadequate support.
Less than a mechanic
The burden of the wives
I don't speak of the children. though hard
But an Experience. [illegible] [illegible]. [illegible]
3 Outside [illegible] [illegible] Locke

6. Our own Dr Bds. [illegible] is an [illegible] of the Episcopal.

[illegible] 38 (6) of which 22 in Prot. Episc. 33000000

7 I called it a debt of honor.
To old servants.
Business. [illegible].

8 They can't appeal for themselves. A work for the laity. Dickson 111
Our own Com. [illegible] report [illegible] 1927

9. [illegible]. [illegible]

10. Glory of success after struggle "The Prize. the Prize secure"

Judge H. H. Leavitt. Feb. 1856. Report to Conv.

The minister of Christ who offers himself to the Church as her servant for Jesus' sake, has no right to expect in that service earthly distinction or large emolument. But he has a right to expect that while he ministers to God's people in spiritual things, they will not forget to minister to him in temporal. Who can estimate the worth of the life of ~~Christ~~ the Church out of the world? What are the 10000 varied and diversified labours of the ministry in behalf of every interest of this life and of that which is to come, worth to the world? No arithmetic can compute them: no money can compensate them.

It is reasonable for the Church of Christ to demand of her ministry that they give all that they have & are to her service with the inevitable prospect that old age or failing health will find them penniless & death fling their widows & children on the cold charities of an unsympathizing world.

up against the future. They ought not to be *compelled* to do so. In the nature of the case the ministry can never be and ought never to be a money-making profession. * * *

We believe God never meant the place of a minister to be ordinarily one of ample means or elegant luxury; but he does mean that no warring bishop should be entangled in affairs of this life; and to prevent *this*, it is more important than *any other one thing* to assure every servant of God that whatever self-denial may be incident to the days of his actual and active labor, when the day of work is over he shall not suffer want for the necessities of life, or, if prematurely called hence, shall not leave a wife and children to be cast on the charity of the very church he has self-denyingly served.

It is an insult to call this *charity;* it is in the very highest sense a *debt*, and should be so honored as an imperative obligation owed to those who use their days of strength in the service of our Lord; and no blessing can be expected on a church which allows the *veteran soldier* of Christ to go down to his grave like an inmate of a poor-house, or a dependent on charity, looking for a miserable pittance bestowed as on a beggar, for the bare subsistence of life.

The statement above was made in a report to the Synod of Pennsylvania (and unanimously adopted by it). It was written by Dr. Arthur T. Pierson, who during his life was one of the recognized authorities on the Foreign Mission work of the church—editor of the "Missionary Review of the World" and author of many appealing books on Missions.

The Presbyterian Church in the United States recognizes this obligation which is so clearly set forth by Paul in I Corinthians 9: 1-14. The methods tried in all the great Churches of America during the past two centuries have failed. The plan now adopted of a contributory, reserve annuity plan is safe, sane, economical and Christian in its method, spirit and purpose. Write for information about the Ministers' Annuity Fund.

The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, Incorporated. Henry H. Sweets, Secretary, 410 Urban Building, 122 South Fourth Avenue, Louisville, Kentucky.

The Foremost Claim

By Rev. Arthur T. Pierson, D. D.

A Foremost Advocate of Foreign Missions

There is a singular unity in the work of the Presbyterian Church not always apprehended even by her members. The manifoldness of that benevolent work all finds a centre of revolution in the ministry. * * * If the aged servants of God, those prematurely disabled, or the families of those who have died in the work, are left to want and destitution, our whole system is wretchedly and inexcusably defective.

The Hebrew economy was in advance of anything that has thus far characterized the Christian Church. The Levites, set apart to the service of the sanctuary, were provided for on a magnificent scale. Having no proper inheritance among the Children of Israel, they nevertheless were assured from any possible want from cradle to grave, and their widows and orphans after them. The abundant tithes and offerings, the levitical cities and their suburbs, and the sacredness of their calling, assured to all those who stood before the Lord to minister to him, the most ample, continuous, and unfailing supply of all their wants.

For ourselves we regard the Board of Relief as foremost in its claim on the churches. A candidate for the ministry in his vigor may manage so as to supplement parental aid by the work of his own hands, or, even without any outside help, carry on his studies, and his youthful energy may bear the strain. The minister, in the prime of his powers, may be able to supplement a small salary by the work of his brawn or brain, or by rigid economy *make* a little suffice. But when old age or premature decay of his powers disables him from work with mind or muscle, who shall then care for him but the church he has served? We honestly believe that today nothing hinders young men of promise from entering the ministry *more frequently than* the prospect of *no provision* for old age, or a family left in premature dependence without a head! A business man out of his business success gathers a provision against these exigencies. But *most ministers*, by far the majority, have barely enough to support their families, and cannot lay

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A Timely Message

to Presbyterians

As members of the Presbyterian Church in the United States, have we fully comprehended God's Plan for His Church?

Are we giving to our Church duties and responsibilities the clear thought and careful planning we give to our own personal business?

Do we truly recognize the place and importance of this organization of which Jesus said, "I will build My Church and the gates of hell shall not prevail against it?"

The Church is the one institution called into being by God: to effectively house His Spirit, to unite His followers, to give its empowered, united life and thought and energy to spiritual ministries, and to impart to men the things by which they may live abundantly.

The Church serves man in his deepest needs; seeks to reach every member of the family, uniting them in this "household of faith;" makes clear the plan of God; imparts insight and vision, ideal and dynamic; and develops the spirit of love and the attitude of service which alone can unite and save the world.

Unless we have a comprehensive knowledge of the basis of the Church's plan and program *as given by God we cannot understand the real purpose of the efforts to erect the Ministers' Annuity Fund.*

God's Plan

God has a plan for every man. There is some part of the world's work for each one to do and if one does not do it, it may go forever undone.

God calls all men everywhere to recognize his ownership of all things and to acknowledge His authority over all people.

God has a plan for His Church—clearly outlined in the Old Testament, spiritually interpreted in the New.

His reign is to be extended through persons—by personal relations to God and to man. God said, "I drew them unto Me by the cords of a man." He established a "division of labor." Some are called away from the sources of material gain to provide information, inspiration and service in spiritual things—the Levite under the Old Testament, the Minister under the New.

God made clear provision for the support of both groups. The Levite and the minister, called away from material things to minister in spiritual things, to bless the people from God, was to have "no part nor inheritance with his brethren—the Lord is his inheritance." Separated to the service of God, they were taught to depend on Him. He sends no one into warfare at his own charges.

To the other eleven tribes God gave the land, the flocks and the herds. No, He did not *give* them—the ultimate ownership of all is in God. Men are stewards or trustees. All the silver and the gold and the cattle upon a thousand hills belong to Him. "We brought nothing into this world, and it is certain we can carry nothing out." So Paul could ask, "What hast thou that thou didst not receive?'

As a token of their loyalty and fealty to the Supreme Owner, the eleven tribes were commanded to bring into God's house a tithe of all their increase besides multiplied gifts and offerings. Unto the Levites were "given all the tithe in Israel for an inheritance in return for the service which they serve." (*Numbers 18:21*). When His people failed to make this provision for those called away from the sources of material gain, strict reproof was given. The prophet Malachi rebuked:

> "Will a man rob God? Yet ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation."

This is followed by an awakening, appealing promise:

> "Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

God's plan of support for His ministers has not been changed. Whether we recognize the law of the tithe as binding or not, surely if the Jew, living in the twilight of the old covenant, was required to pay one-tenth of his income for the support of those who ministered in spiritual things, the Christian, living in the noon-day light of the gospel of Christ, should not give less.

Christ ordained that His ministers were to expect support from the people on the ground that

"the laborer is worthy of his hire."

God's plan for a division of labor has not been changed. With clearest logic the Apostle Paul shows in I Corinthians 9: 1-14 the responsibility of the minister to give his life to spiritual ministries and of the people to supply his temporal needs.

"Even so hath the Lord ordained that they who preach the gospel shall live of the gospel."

The Presbyterian Church promises its ministers a "living" sufficient to keep them

"free from worldly cares and avocations."

Costly Neglect

If there ever was a time when the minister should be made free to develop his personality and to give all his thought and time and energy to his peculiar work, it is today. Other organizations are declaring that possibly more than eighty-five per cent of their efficiency depends on their personnel and are spending hundreds of thousands of dollars to develop their powers and personalities and broaden their horizons. Regular increase of salary is given to the public school teachers to help them to larger efficiency, and the ministers must seek to inform, inspire and serve all these groups.

The Church has often called its ministers and missionaries away from the sources of material gain, sent them (burdened with debt for their education) into difficult fields —providing them "a living"—on which they cannot live and pay their debts, buy their tools such as books, magazines and papers, go to meetings of Church courts and conferences, where they may come in touch with live thoughts of live men and women, set an example of liberality to the flock, keep up a home of hospitality, educate the children, live in a manner required by the social customs of church and community, and answer the many calls for financial assistance that come to the minister alone.

Having left many of its ministers and missionaries "to make brick without straw," to give much of their time and energy to keeping free from the disgrace of failure to pay their debts and to avoid being classed with him "who provideth not for his own"—some criticise, others complain that the minister has more than the "average" man in the community.

No wonder that some ministers are "whipped"; that they hesitate to speak out; that they are not wholly efficient; that they cannot, under such circumstances, meet all the demands on a man who must be a student, a helpful and unhurried friend, a comforter of the sorrowing, a shepherd of the hungry-hearted and the wayward, a counsellor of the worldly-minded, a deliverer of vital messages suited to his own generation and an inspirer of the spirit that is within men—whose chief business is to keep himself and his people "alive unto God."

Yes, I know, "he ought to trust God." And he does! But God trusts His Church and calls us to know and to follow His own wise plan!

As Christ sent forth those who should represent Him, He said, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Have we exalted the minister in our thought and prayer and cooperation and support as we should?

Many churches refuse to call a minister over forty years of age because they fear they may have an old minister on their hands. Thus wisdom gained through rich experience is scrapped.

Many men are held too long in fields for which they are not best qualified. Older men who ought to retire, because of failing strength, hold on to a church because they have nothing on which they may live. Thus both the work and the man suffer.

Frequently the Church has used up the energies of its servants and, when they have grown old and feeble or disabled by accident or disease, has forgotten them. Thus reproach is brought upon the people of God.

These quiet, disabled, retired servants may easily be overlooked and so, once and again, God reminded Israel, occupied with their busy conflicts and missionary labors,

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the land."

Efforts to Solve the Problem

For 220 years—since 1717—the Presbyterian Church in America has recognized the sacred, binding obligation placed by God upon the Church to care for its faithful worn-out servants.

And yet we have not met their needs nor paid the debt we have assumed. There are now on the Roll of Ministerial Relief 553 homes of faithful, self-denying ministers and missionaries (with many little, fatherless children) who have served our own Church a total of 16,218 years—or an average term of service of 29½ years.

The largest amount sent to any of these homes has been $38 a month, from which the expenses of the family must be met. The average amount sent to the 553 homes is $234.32 a year, or 64 cents per day for a family.

During the first four years of the depression it became necessary six times to scale the small monthly checks sent to our ministers' homes. The work must be put on a more dependable, Christian, business-like basis.

A Solution Found

After careful and prayerful study, securing the services of competent actuaries, and conferring with the other Churches in America, the General Assembly in 1924 decided to put this work on a contributory, reserve, pension basis—the Ministers' Annuity Fund.

The Ministers' Annuity Fund is a safe, sane, economical, dependable, Christian plan worked out by competent actuaries, carefully studied for twenty-five years, endorsed by leading life insurance officials, tried out by the Protestant Episcopal Church for twenty years, adopted by twenty other Churches in America, and has abundantly proved its efficiency and value both to the Church and to its servants.

The President of the Prudential Insurance Company, Dr. Edward D. Duffield, a Presbyterian elder, whose actuaries approved our plan, wrote:

"I cannot think that it is necessary to more than present this cause to obtain a favorable response."

Initial Fund Needed

The Ministers' Annuity Fund will be self-perpetuating when once it gets into full operation. Soon its reserves from the payment of "dues" and its pension outgo will balance each other. Had our fathers or our fathers' fathers established such a plan, all would be running smoothly. But no reserves have been accumulated for those who have served long and are now well along in years.

Thus at the outset there is an accrued liability for prior service of the Church against the plan. This must be met in part to overcome the long delay of the Church in establishing a system of pension protection. There is needed for our Plan a fund of $3,000,000 to meet this claim. This is in no sense an endowment fund. Both principal and interest will be used to show the appreciation of the Church for the long and faithful service of its ministers and missionaries—than whom no other Church has an abler, more devoted and more self-sacrificing group of men—and to help the Church meet a solemn, serious and binding obligation, which in the sight of God and man it cannot evade.

This $3,000,000 accrued liability fund will cover in part the service already rendered by the ministers and missionaries of the Church. It is to be raised ONCE FOR ALL. The whole sum will be expended over a period of thirty-five years. Service under the Plan will be covered by the payment by the minister of 2½ per cent of the salary received and by the church of an amount equal to 7½ per cent of the salary paid. In this way ultimately "Ministerial Relief" will come out of the "Benevolent" side of the budget and be put on the "Church Expense" side where it belongs.

Part of a Larger Plan

The establishment of the Ministers' Annuity Fund has been declared by *Ad Interim* Committees appointed by the Assembly to be basic to the solution of three great problems which now press hard on the Church: (1) the securing of a constructive living for the ministers of Christ and our Church, (2) the rendering it possible to secure needed changes of pastorates, and (3) the retirement of ministers both at home and on the foreign mission fields who on account of age or disability are no longer able to perform the heavy work of the pastorate.

The establishment of the Plan will help make it possible:

For the Group of Ministers to:

(1) Maintain the highest efficiency

(2) Be placed in fields of service for which they are best suited

(3) Move to other fields of service when wise to do so

(4) Give more uninterrupted time and all of their energies to the spiritual ministries to which they have been called by the Spirit of God and the Church

For the Group of Churches to:

(1) Pay the Church's sacred debt in a more adequate and Christian way

(2) Reveal the proper sense of social justice

(3) Break down the "dead-line" in the ministry

(4) Retire men no longer able to carry the heavy work of the service, and

(5) Regard, direct, and inspire its whole group of ministers and missionaries

An Urgent Call to Action

The General Assembly on May 24, 1937, adopted the report of its Standing Committee on Christian Education and Ministerial Relief: "The time now being ripe for the completion of the Church's unfinished task of setting in operation the Ministers' Annuity Fund, we recommend that, as far as possible, the way be cleared for the early and urgent prosecution of this objective in every Church of this Assembly."

On May 25, 1937, on the recommendation of its Standing Committee on Stewardship and Finance, the Assembly adopted this resolution: "That with all possible emphasis the Assembly again call upon the churches to bring to completion during THIS CHURCH YEAR the Ministers' Annuity Fund, which, when established, will go a long way toward solving many of the most difficult problems in our Church."

The General Assembly's Committee on Stewardship and Finance on December 8, 1937, adopted this resolution: "The Stewardship and Finance Committee of the General Assembly, in regular session at Atlanta, December 8, 1937, calls particular attention of each church to the unfinished task of the Church, which is the Ministers' Annuity Plan. After many years delay, this was given the right-of-way during the present church year by the General Assembly. We urge the individual churches to complete the raising of their quota of the $3,000,000 accrued liability, this fiscal year, so that the Annuity Plan can be put into full operation on April 1, 1938."

Our ministers and missionaries cannot look to the Social Security Act for relief. The U. S. Government in this Act has followed its traditional attitude of not taxing the Church or the salary of the minister. Exemption from the tax excludes the servants of the Church from the benefits of the pension. Our Church must care for our own.

WHAT PRICE DELAY!

The Ministers' Annuity Fund should be opened April 1, 1938. It awaits the completion of the $3,000,000 accrued liability fund.

For eleven long years it has waited for its chance. This sum is to be raised once for all. It will enable the Church to permanently solve many of the problems that have pressed hard upon it since the year 1717.

Presbyterians will give to all kinds of causes. At this time General Assembly, Synod and Presbytery call on every Presbyterian, if necessary, to pull in some of these scattering gifts and concentrate on the Ministers' Annuity Fund, which will enable our Church more adequately and honestly to care for our own.

Further delay will greatly increase the cost of the campaign. Cumulative forces now at work may not be available. *Esprit de corps* will vanish. The sense of unity, loyalty and victory will be lost. Courage and hope may be replaced by a sense of defeat. What price delay!

Forward cash and pledges to the Louisville office—payable to Wm. H. Hopper, Treasurer.

MINISTERS' ANNUITY FUND
Presbyterian Church in the United States
HENRY H. SWEETS, Secretary
410 Urban Building, Louisville, Ky.

new plan but that the laity would be very cool toward it because of the increased expense to the local church. He expressed great surprise when he learned that the laity during similar campaigns in sister churches had been responsible for the success of the campaigns. It may not be out of place to set forth here one of the illustrations which helped to change the attitude of the members of this particular Board.

In the early days of the campaign to establish a reserve pension system in a sister denomination a speaker was presenting the pension plan to a presbytery in the Middle West. For most of the afternoon questions had been asked and answered. Then began a series of doleful and dire prophecies by the ministerial members of presbytery, who protested that their churches were too poor to add any additional expense to their annual budgets. All agreed that the plan was sound and workable, if—. After six or seven ministers had gravely sounded a note of warning, a young elder rose in the rear of the church and upon being recognized said: "I have listened to these preachers who do not want to give their churches a chance to make this plan a success and who evidently do not realize how much their churches love them. If this presbytery will appoint five more laymen to work with me we will guarantee to bring every church into the pension plan and the ministers will not need to worry." It is only necessary to add that that young elder kept his promise and that thousands of others like him paid tribute to the ministry of that church in triumphantly carrying the campaign through to a successful issue. In that particular denomination 96% of eligible workers are now protected, and the judicatories of the church have taken appropriate action to assure protection for every one of the ministerial and missionary group who desires such protection.

The attitude of the ministry will determine the success of the campaign for the operation of the ~~Ministers' Annuity Fund.~~ If a minister is eager for the completion of the ~~Annuity Fund,~~ his church will rally to its support. If he is lukewarm, unduly timid, or wise beyond his generation, his church will follow his leading. It is a rare church that will withhold its support in this campaign if the pastor of the church is heart and soul in approval of this church-wide movement. The dignity of the ministry is at stake. If we are content with an outworn system, which despite deliverances of general assemblies and synods cannot well be distinguished from a dole for need, then the desire of the church to see justice done to her ministry will be denied. But if we catch the ideal which the church is striving to realize, then we may look to days of richer and sweeter service down the future.

Even after a successful campaign for the adoption of a contributory pension system in the program of a denomination; even though the vast majority of churches and ministers are cooperating and the success of the venture is assured, there still arise ministers who refuse to believe in the generosity of their people and in their capacity to absorb a new expense into the budget. And in this assumption by the minister to protect his church from new financial burdens and prevent the church from sharing in a great church-wide movement there is an element of real tragedy. A church will enter the ~~Ministers' Annuity Fund~~ not merely for the protection of the present incumbent of the pulpit but for the whole group of ministers who shall successively serve that church in the years to come. The lack of vision of the leader who holds his church out of the campaign will inevitably be reflected in the church's attitude toward the Fund to the disadvantage of the minister who follows and who desires protection. The history of such campaigns in other denominations is full of such instances, followed by a late, sometimes too late, repentance.

Bishop (11

One of the great values of the campaign will be the developing of leadership of the laity. In every church will be uncovered a wealth of power and influence undiscovered in any other campaign in the life of the church. Laymen who have never sought a place of influence in the work of the church or have modestly given place to other members of the local organization will discover new enthusiasm and develop unrecognized powers and abilities for organization under the stimulus of this church-wide awakening. For here, suddenly, is the great op-

Laity

Locke

A RETIREMENT PLAN FOR LAY EMPLOYEES

I appreciate this opportunity of discussing with you the important question of a Retirement Plan for the Lay Employees of the Church. This problem has many confusing and complex angles and I am afraid that a full and detailed discussion would take much more time than is available; and would confuse the main points which I think you ought to consider. I intend, therefore, to speak along general lines, after which, if you wish, I shall be glad to answer questions insofar as I am able.

The problem is not essentially a new one. The Church has always had a moral responsibility towards its employees in respect to their old age. Lately, however, this whole question has been accentuated by the fact that the Social Security Act, in its present form, excludes certain classes of employees,—or to put it perhaps more accurately, exempts certain types of organizations from the mandatory requirement to pay taxes under the Act. The reasons back of this exemption are complex, somewhat intangible, and not altogether apparent to some who have not had an opportunity to observe carefully the course of this legislation. In my opinion, however, the particular exemption clause with which we are concerned is, on the whole, a wise one and I hardly think that it is likely to be changed, although I should suppose that some of the other features of the Act may very probably be altered as years go on.

The exact wording of the exemption clause which concerns the Church reads as follows:

> "Service performed in the employ of a corporation, community chest, fund, or foundation organized and operated exclusively for religious, charitable, scientific, literary or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual."

Although in necessarily technical language, it is clear that churches and Church organizations are exempt.

There are thousands of laymen and laywomen who are employed by the Church, in order that her work may go forward effectively. At a guess, I should say that there are possibly three or four times as many as there are clergymen. Their salaries are necessarily on a modest basis and not enough for the employee to lay much aside for the future. Even if that were not the case, the moral obligation of the Church would be no different. As far back as 1916, General Convention, in establishing The Church Pension Fund for the protection of the clergy, adopted the principle that pensions should be paid as a matter of right and not on the basis of charity. General Convention expressed its mind again last Fall in respect to the lay employees of the Church, by adopting resolutions urging all units of the Church to take steps for their future protection. It also appointed a Joint Committee on Social Insurance for Lay Employees of the Church to study ways and means and to advise the Church. I will not take your time to read the resolutions which can be found in the Journal.

Here is the general problem, stated in broad terms: The Church employs thousands of individuals. So far as their future retirement is concerned, the clergy are provided for through the medium of The Church Pension Fund, which the Church has supported in such an extraordinary manner for the last twenty-one years. But there has been no definite plan to make any regular provision for the thousands of lay employees, without whose assistance the manifold activities of the Church could not be carried on. Assuming, as we must, that the Church now recognizes its moral responsibility towards these lay employees, we come to the question of method.

I imagine that the organizations of the Church which have heretofore been faced with this problem have, generally speaking, carried their employees, possibly on a reduced salary, well beyond the age when, for the best interests of the work, their places should have been taken by younger people; or have retired them on some small bounty to be paid out of the current budget; or have simply done nothing about it at all. Very few have adopted any regular plan which could be counted on with certainty. From the point of view of the Church, the whole thing has been unsatisfactory; and from the point of view of the employees, it has meant a precarious and uncertain future. Even in respect to the clergy themselves, the only provisions, before The Church Pension Fund came into being, were various charitable Funds, the largest of which was the General Clergy Relief Fund with an average Age Allowance of only $262 a year. That situation has now been corrected and we have a comprehensive pension system for the clergy,—but not so for the lay employees.

Aside from the question of moral responsibility, upon which we all agree, there is also a very practical consideration. Under the Social Security Act, individuals in secular employment are at least assured of some measure of support in old age, modest though it may for their support from the other. *Read I Corinthians 9: 1-14.* In theory the Presbyterian Church has acknowledged this plan of God, but in practice we have not faithfully followed it.

When Israel forgot God and His servants, God permitted "depressions" and "repressions" to overwhelm them. God said, "Ye have robbed Me"—"in tithes and offerings." Some today have become selfish and self-seeking—have lost themselves in selfish "money-making," and have forgotten the Owner.

Give a tithe, and add gifts and offerings, to complete the Unfinished Business of our Church, as the General Assembly urges that we make it "our major emphasis" to complete this task as soon as possible.

Hear the call of the Assembly "that each member in gratitude for God's blessing and mercy, in faith in His promises, set apart in sacred consecration at least a tenth of all income as an acknowledgment of the Divine Sovereignty."

Read the leaflets "Make God Your Banker," "A Price for Everything," and "The Tithe, the Ministers' Annuity Fund, and You and Your Church." Order these and copies of the "tithe pledge card" and "envelope" from the Louisville office.

For information, address Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Kentucky.

God's Plan for His Church

Behind all the phenomena of life there is a purposeful plan — recognized more clearly as the bounds of knowledge are pushed back

God did not establish His Church and leave its life and service to chance—a pattern is given in the Book. Some have evidently overlooked a primary and fundamental provision—a division of labor.

One group was called to minister in spiritual things—to inform, to inspire, to serve and to unite the people to God—to make Him known on earth—the Priest and Levite under the Old Testament, the Minister under the New.

To another group was committed, as trustees, the land and the flocks and the herds—accompanied by the clear teaching that all belonged to God and that they were accountable to Him for the use of their possessions. To show their fealty to the Owner they were required to bring one-tenth of all their increase, besides gifts and offerings, into God's house to support those who ministered in spiritual things.

Spiritual service exclusively was required of the one—tithes and offerings training to confirm or that what they have had in the way of religious education needs correction rather than confirmation. This may be true, but I am speaking of the young people who have had at home and in their home church a Christian training which has led them into the great historic faith of the Church about God and Jesus Christ and the meaning and destiny of life. We want the schools and colleges to support and carry forward this training, not to decry and destroy it. The teacher takes the place of the parent and the pastor in the religious faith and life of the student, and must do his work in the same spirit and with the same responsibility.

In a real sense the large educational function of the Church in the earlier years of our history has now been taken over by the school. Among the old clippings to which I referred a moment ago I found an editorial from the *New York Sun* of September 28, 1899, entitled "The Church as the American School," quoting an address just given by President Eliot of Harvard before the International Congregational Council in Boston, in which he described the place which the Church had filled in the past as the great educational force in the life of our nation. "It was a great thing," said he, "to have an educated man stand up before the people on Sundays and set forth to them orally the uplifting themes of righteousness, justice, mercy and love; it was a great thing that lay members of the churches could exhort and pray at the weekly prayer meetings. The ministers dealt with secular as well as with spiritual themes. The Sabbath was a day which lifted the New England people out of their work day routine to the contemplation of the highest themes and to the discussion of questions which went to the very roots of individual conduct and social aspiration." Mr. Dana had died in 1897, so some other hand added the comment of the *Sun:* "The chief educating forces in our American Society, it is not too much to say, have been exerted by the pulpit and the prayer meeting. They were the first great training school of the people in large subjects of thought. The village church was the center of social life, its pulpit furnished the intellectual stimulus. Apart from the purely spiritual and religious functions, the prayer meeting went far to develop confidence, coherence and facility in public speaking. Men who afterward acquired fame as public speakers first learned to express their thoughts on profound subjects. Go over the list for one hundred years, including many men now living, and you will find that it is long. The controlling, dominant influences affecting the American character have been religious."

As time passed the school took over more and more of this educational priority of the Church. Of late the substitution of research for teaching and the curious fetichism of the Ph. D. degree have led, Dr. Stephen Duggan contends, "to the decline in the prestige of the teacher," (see *Bulletin of International Institute of Education*, May, 1932), and universities have become vast educational department stores and even mail-order houses. Even so, however, they have in the lives of hundreds of thousands of our young people the place of supreme intellectual and moral and spiritual influence for the most determinative period of their lives, and what we ask is that they should use their influence not to tear down but to build up, not to destroy but to fulfill. If the faith of the fathers is a right and rational faith, we want it confirmed and strengthened in our children. It may need a better foundation and a truer alignment than it has received at our hands at home, but we want our schools and colleges to provide that better foundation and that truer alignment and not to disintegrate the faith.

2. The second thing that the Church needs from its schools and colleges is the development of Christian character in the men and women and boys and girls entrusted to them. There have been teachers who disavowed all such responsibility. Some years ago a professor in one of our best known universities declared before an association of colleges of the middle States: "It seems to me it must be recognized, not only by the university, but by the public, that the university is not responsible for the character, for the morals, the views, or anything else of the community or of its graduates. If its students turn out criminals and land in prison, it is not to blame. The university is not responsible for character." This is not our view, nor is it the general view of good teachers. Our view is the same in this regard as that of our Roman Catholic brethren. We differ from them in our conception of the relation of the Church and State and, accordingly, with respect to a common public school system and the relation of the Church to it, but we are at one with them in our conviction of the necessity of combining education and religion. Some twenty-five years ago Dr. Sweets printed in his section of your "Missionary Survey" an article written by the Rev. Morgan M. Shreedy and published in the report of the U. S. Commission of Education in 1903, which states our principles as well as his own: "The Catholic Church has always laid down this great and vital principle, viz., that secular and religious instruction shall never be parted in education. . . Education, it maintains, is the formation of the whole man—intellect, heart, will, character, mind and soul. . . The Catholic Church will accept as education nothing less than the formation of the whole man. It will not consent that its children shall be reared without a knowledge of their faith, or that education shall be so divorced that secular knowledge shall be made the subject of daily and earnest inculcation and that religion should be left out as an accident to be picked up when and as it may. . . To shut out religion from the school and keep it for the home and Church is logically to train up a generation which will consider religion good for home and Church but not for the practical business of daily life. Religion, in order to elevate a people, should inspire their daily conduct, rule their whole life, govern their rela-

GETTING ACQUAINTED
with the
MINISTERS' ANNUITY FUND

1. What is the Ministers' Annuity Fund?

A Christian, businesslike plan, adopted by our Church, for putting the work of caring for our retired ministers and missionaries on a dependable, economical and efficient basis.

2. How will it work?

Each minister will regularly send as dues to the Louisville headquarters 2½% of the salary received, and his church will send a sum equal to 7½% of the salary paid.

3. How can this amount properly support a minister when he retires?

In thirty-five years of service under the plan these accumulated payments will have so increased through compound interest as to enable him to retire on an annuity equal to half his average salary on which "dues" have been paid (with a minimum of $600 and a maximum of $2,000).

4. Why is this plan not put into operation at once?

Because it will take time for the reserves to accumulate; those ministers who retire within a few years will not have enough laid up to provide for them.

5. How will this be made up?

To piece out these deficient amounts, an "Accrued Liability Fund" of three million dollars is needed, once for all, to cover the service already rendered and for which no provision has been made.

6. Why has not this three million dollars been raised?

The Committee had just started raising this sum in 1929-30 when the depression came along. However, wonderful progress has been made in the face of discouragement.

7. Why talk about it now?

Because the need grows more urgent every year.

Because the last General Assembly challenged every group in every church to get together and put the Fund across, once for all, during 1937.

8. What can an individual church member do about it?

Realize that he is as responsible as anybody else.

Get acquainted with the plan (as you are doing now), and talk it up.

Pray about it.

Make a gift and a pledge in 1937 according to his ability.

9. What are some of the reasons why our Church should have such a plan?

It is a contributory, reserve annuity plan, which the experience of twenty other Churches has demonstrated to be the most sure, adequate and satisfactory system.

It is built on sound, tested business and financial principles.

Government and industrial and educational corporations are providing old age pensions for their workers as a part of their social security programs.

The Church is supposed to be a leader, not a laggard, in any good movement.

The servants of the Church are called away from all the sources of financial gain, and are not permitted to turn aside for money-making.

In this Plan the stronger churches share the burdens of the weaker churches.

The burden of caring for the disability or old age of the minister, or his family, is removed from the local church and becomes the responsibility of the entire Church.

10. Why cannot our ministers simply apply for government old age pensions?

The plan of the government does not include the servants of the Church—they are definitely excluded. The Government does not call on the Church to pay taxes—as on the corporations; nor does it require the ministers, or philanthropic workers to pay taxes to insure their pensions.

11. Why should every member be interested in a fund for old preachers?

Because the plan will help not only the ministers, but the Church as a whole.

Because the plan solves a problem which has been before our Church since 1717.

Because young people and old are interested in social justice and in progressive movements.

Because the plan is right, and just, and wholly Christian.

12. Why not wait until times are prosperous?

Because the future is too uncertain; the present is all we have.

Because the longer we wait the harder it will be; this is a good investment and will prove economical in the long run.

Because it has often been seen that the more we give, the more we prosper.

Because to go ahead now will be a real adventure of faith; to succeed now will be a real victory.

Do not wait for others—others may wait for you.

This is the Church's UNFINISHED BUSINESS—should be completed now

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The Urgency of Immediate Action

After declaring, "the time is now ripe for the completion of this UNFINISHED BUSINESS," and urging that "the way be cleared for the early and urgent prosecution of this objective in every church of this Assembly," the following resolution, brought in by the Stewardship Committee, was adopted by the 1937 General Assembly: "That with all possible emphasis the Assembly again calls upon the churches to bring to completion during this Church-year the Ministers' Annuity Fund, which, when established, will go a long way toward solving many of the most difficult problems of our Church."

"Bear ye one another's burdens
and so fulfil the law of Christ.
Let him that is taught in the
Word communicate unto him
that teacheth in all good things."
Gal. 6.

THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, HENRY H. SWEETS, Secretary, 410 Urban Building,
Louisville, Kentucky

Preparing for the Finish

Presbyteries' Committees and the Committees in Local Churches on the Ministers' Annuity Fund are making careful plans to complete this unfinished business in the near future.

A little folder, "Suggestions for Local Church Committees," may be had for the asking. Wherever these simple suggestions have been followed encouraging results have followed.

Let Presbyterians know the need of our Church and the $3,000,000 fund will joyfully be provided.

Since April 1, 1937, the sum of $1,274,965.97 in cash and pledges has reached the Louisville office. Total amount now in hand is $1,923,661.49.
Make your Gift and your Pledge Now!

To help finish "Our Great Unfinished Task"—to pay our sacred debt

My Gift for Ministers' Annuity Fund for the Next THREE YEARS

Name:

Address:

Presbytery..............................
Church..................................

1. My Gift, $...................... (*Paid now*), and

2. My Pledge: 1938

In consideration of the subscription of others towards the $3,000,000 fund authorized by the General Assembly and being raised by the Presbyterian Church in the United States, to establish the Ministers' Annuity Fund to provide pensions for ministers and missionaries of the Presbyterian Church, I hereby subscribe and agree to pay to Wm. H. Hopper, Treasurer of Ministers' Annuity Fund, the sum of

....**DOLLARS,**

payable in six equal installments, as follows: One-sixth January, 1939; ⅙ July, 1939; ⅙ January, 1940; ⅙ July, 1940; ⅙ January, 1941; ⅙ July, 1941. Or payable as follows:

....

(Signed)..

A Cash Gift. A Pledge for three years. A Legacy in your will.

For information write to Henry H. Sweets, Secretary, 410 Urban Bldg., Louisville, Ky.

Missionary Schools

Sectarianism

Nationalism

Drudgery.

[illegible] of College –
[illegible] Teheran

The PRESBYTERIAN

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Which Way Is Japan Going?

By the Rev. Cleland B. McAfee, D.D.
Secretary, Board of Foreign Missions

NO one can observe the movement of the Japanese Empire without a certain sense of confusion. Which are the dominant movements? Are they the ones that tend toward a fuller understanding of the world's life and a richer participation in them? Or are those movements stronger which carry Japan into isolation and an outworn self-assertion?

To be sure, these questions could be asked about most nations, our own certainly. We have our currents and our counter-currents. They are even more difficult to analyze in our case than in that of Japan because our area is so much wider and our interests are so much more diversified. This fact constitutes both a difficulty and an opportunity for Japan. Its area, including Formosa, Chosen and Saghalien, is somewhat over 260,000 square miles. Great Britain, with similar inclusions, has sixty times this area, Russia thirty-two times, France eighteen times, and the United States fourteen and one-half times as much. Japan might frankly accept a place among the smaller nations, judged by its area. It has a sense of power and opportunity which forbids its doing so, and inclines it to attempt expansion or influence and consequent burden of government equal to the largest of the world's powers. Such national pride and self-assurance have both their value and their danger.

The actions of Japan can never be understood without fair consideration of the population problem which it faces, the most serious and difficult of any nation in the world. With a total area much less than that of any one of several states in our Union, there is a population equal to one-half the population of this country, to be clothed, housed, fed and educated! Migration is virtually out of the question. Few areas in the world are open to the Japanese in any large numbers, and few climates are suited to them. There seems no solution except to industrialize the country, converting it into a factory land, making things wanted by the rest of the world. This requires a larger supply of raw material, coal, ore, than can be found in Japanese territory. But it requires even more an adequate and open world market for the

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White Fields

By Robert E. Speer, D.D.
Senior Secretary, Board of Foreign Missions

WHATEVER limitations secularism and extreme nationalism have thrown around the Christian movement in countries like Russia, Turkey and Mexico, there are still missionary opportunities in other lands which, if not unlimited, are still so adequate and appealing that one can only wonder at the slowness of the Christian Church to improve the present hour.

Mission schools and colleges are still free to teach the Bible, to build character and to seek to win men and women to Christian faith and Christian service. Even where the central aim of persuading students openly to accept Christ and join themselves to His Church cannot be achieved, there are still great influences flowing out which make the spreading of Christian truth and the preaching of Christ's gospel to the people both easier and more fruitful. Dr. Jordan writes of this indirect fruitage of the American College in Teheran:

"The steadily increasing contribution of the alumni of the college to the development of the new national life of Persia becomes more impressive year by year. One alumnus—the only man who has been a member of every Majless (Congress) since the inception of constitutional government in 1907—continues to be one of the most influential men in the political and economic life of the country. Another alumnus for the past five years has been the youngest—though not the least influential—member of Majless. The acting Minister of Education, his first assistant, the working head of the medical school, the legal advisor of the Ministry, the Assistant Minister of Roads, the Assistant Minister of the Interior, the director of the mint, the financial controller of the new railroad, the superintendent of the rolling stock of the same, and hundreds of others in government service and in every walk of life—physicians, lawyers, teachers, merchants, manufacturers, bankers—are rendering notably faithful and efficient service to the country. It is a great joy to us in the college to see how true our alumni are to the ideals of honesty, truthfulness and hard work which were held up to them in student days. It is often said by those in high places that the greatest failure of the Persians is that they do not know how to coöperate. Frequently we hear the remark: "No one in Persia knows how to coöperate except the young men who have been trained in the American College." By means of football, volley hall, basket ball, and other group games, as well as by class room instruction, our students have learned that co-operation is the only road to success."

In a recent report of Forman Christian College, the principal, Dr. S. K. Datta, writes:

"An important feature of the Punjab during the last thirty years is the large number of educational institutions founded by religious bodies. In both Sikh and Moslem institutions of higher education, a number of old Forman College students have found a sphere of work. At the present moment, the heads of both Khalsa Colleges in the Punjab are loyal Forman College graduates. A large number of old graduates is found in the Educational Department, Inspectorate, or as headmasters of government schools. The university professors of Persian and chemistry, the university reader in astronomy, are graduates of the college. During the present year, no less than four judges of the High Court were Forman College graduates. The president of the Punjab Legislative Assembly, the representative in the Assembly of the Indian Merchants Chamber of Madras, as well as the member for Cawnpore and the marshall of the House, are the old students of the college. Swami Ram Tirett and a Khalifa Kamaluddin have both left their mark as religious leaders on the Hindu and Moslem communities. Nor would this list be exhaustive if we were to omit mention of a number of Christian graduates who have given to the Church service and leadership both as pastors and laymen."

The central missionary business, however, is the simple and direct contact of Christian truth and life with men and women one by one. And the opportunities for this are not only undiminished, but ever expanding. One of the missionaries in Persia, the Rev. J. Mark Irwin, of Meshed, describes in a recent letter such an opportunity as this which came to him on a recent visit to Herat in Afghanistan. In calling on the governor, he had explained that since he was a missionary, he wondered if it might not be possible to obtain a visit with the leading Mohammedan ecclesiastics. The governor cordially arranged this, and Mr. Irwin writes:

"At ten o'clock we were taken to the government headquarters, and there in a large room, seated around a great table, were some ten or more mullahs, leaders of Herat's Sunni Islam, together with the chief of Foreign Affairs and several other men. At first I drew a deep breath and thought, 'Now what shall I say?' After formal greetings, I said: 'Perhaps you would like to know why I am a Christian?' 'They signified yes, and I said: 'First of all, of course, I was born into a Christian home. But while still a boy I knew little about Christ until I started to read the Gospels myself. Then I discovered that Jesus Himself said, "I am the Bread of Life: I am the Living Water. I am the Light of the world. I am the Way, the Truth and the Life. I am the Resurrection and the Life." Certainly they would agree that no man could live without these things.' To this they nodded assent, and I got to say further that since I had found Jesus as Saviour and Lord, there had been peace and joy and satisfaction in my life. There followed long dissertations from various ones of them, some of which I did not fully understand, for they used high-flown literary language, and there is considerable difference of word usage by the Afghans. I did know that they were explaining about the Koran and its translation into other tongues. They were also attempting to show and maintain that all the prophets became in reality all that Jesus claimed as to the way, the truth, water, life, etc. They said that of course there were some things that they did not believe about Jesus, for instance that He died and was raised again from the dead. I replied, 'Of course, every book must bear its own witness. And that we Christians believe Jesus did rise from the dead because of the witness of the Gospels and the Apostle Paul.' I told them what the Apostle Paul wrote in I Corinthians 15. Then I said, 'But not alone from this witness do we believe Jesus arose and is living. We have the witness of our own hearts, and the experience of the Holy Spirit, and His love and peace. For these reasons we believe that He arose from the dead and is living.'

"I had carried with me in my pocket a copy of each of the Gospels, one of Acts, and a copy of the Psalms. I said to them, 'I have some copies of the "Engil" with me. Perhaps you would like to see them and have them.' They signified yes, and I drew from my pocket two of the Gospels. At which they said: 'And Luka, where is it?' I drew it forth. Then, 'And Yohanna, where is it?' So on, until I had given them all of them. The mushtihid raised them all in both hands to his forehead, and then sat there holding them with show of great reverence. Soon they were in the hands of the others and they were all looking at them, and reading them as the conversation continued."

The way is not open yet for the missionary occupation of Afghanistan, but there are other fields as great and wide open where the resources of the missions are woefully inadequate. In the country field of the Hwaiyuan Station in China, there are two church sessions at the Ken village and at Mengcheng. These two sessions have their own pastors, while evangelists from Hwaiyuan seek with them to cover the territory for which they are responsible, an area larger than the state of Connecticut, with a population of over two million. From all over China the testimony is uniform that the bitter anti-Christian feeling of a few years ago is gone, and that the hearts of the people are open as never in the past.

In Japan also a new sense of religious need has developed which is expressing itself in revival movements in the old religions. As the head of the Bureau of Religion in the Department of Education recently declared, "We are passing through a time of suffering and hardship, and at such a time the human heart turns to religion for comfort and guidance. There can be no doubt that the nation is once more turning its heart toward religion." And Mr. Yamamasu, an official of the Department of Education, representing the Minister of Education, declared at the recent annual meeting of the Church Federation in Japan, that "although the age of persecutions has passed for Christian evangelists, the day of difficulties has not passed." And he went on to point out as one of the great difficulties the vast need of Japan today for a new spirit of hope. "Our nationals are problem weary," he said. "Nothing can change this fatal psychology except religion. We must look to your religious work to instill a more wholesome and heartening spirit into our people. Unfortunately, although Japan is a land abounding in religions, the vital influence of these religions on the national life is less than is the case in some lands of the West. The government is helpless when it comes to changing the spirit and psychology of the people. You religionists should not wait and take the lead from the government, but lead out on your own initiative and in accordance with your own faith and convictions."

It is not possible to exaggerate the influence which the Christian missionary enterprise has exerted in its moral and social and political fruitage. But the center of its power is in its central evangelical message, and what is needed at home and abroad is a new flame of faith and love burning in Christian hearts, kindled by Him who is the Light of the world, and shining out from Him on the whole range of life the world around.

THE VALLEY AT THE END OF LIFE'S PATH

By the Rev. George H. Turner

The valley, from afar, seemed whelmed in gloom.
When nearer seen, the path traverses dark
And sombrous shadows, where I, fearful, mark
Veiled, awful figures lurking; and my doom.
But One comes to me, saying, "Take my rod—
My rod and staff will comfort while you go
Through these dark shadows, where stark terrors show."
I reach the hand of faith, and take—from God!

Then through the darksome shadows I advance,
Fearing no evil, strong in faith and hope;
Encouraged thus, with trust I brave the dread,
Portentious presences, and, with faith's lance—
With that tried rod and staff—will with them cope
And safely pass the valley of the dead.

History Congress Held at Ankara

DR. ELEANOR I. BURNS, Vice-President of Istanbul Woman's College, writes concerning the History Congress at Ankara, the capital of Turkey.

Inspired by the genius of Mustapha Kemal, President of Turkey and under his leadership the Turkish History Research Commission gave its report at a History Congress held at Ankara in July. This Commission appointed by the Ghazi soon after the Kemalist movement in Turkey, has produced a four volume World History dealing with history from Prehistoric times down through Ancient and Medieval to Modern History, a book which for the first time views events from a Turkish point of view. The history presents as its main thesis, "The Turkish nation is not only a plane tree, but a nation with roots reaching down into the deep past." The Ottoman period is drawn to the background, considered a short period of temporary retardation, emphasis being put on the great age of the Turkish race, with a history reaching back to the beginning of the Aryan Race in its home in Central Asia. This emphasis on the exploits of the Turkish people in the past, their greatness, capacity and power gives a clear picture of what can be accomplished in the present and in the future. This dynamic is exactly what the Ghazi, Mustapha Kemal Pasha desires to produce, for to quote from an editorial in one of the leading Turkish papers, "The realism and positivism of the Ghazi forces him to link the past with the present and to challenge the nation to make the future equally glorious. The Ghazi observes history from the standpoint of the present, and according to the present, draws meaning from it. The consciousness of a great history gives life to the conviction that great things are possible in the future because they have marked the past."

English?

Believing that this challenge for the future, is the real meaning of history the Ghazi has led in the preparation of this new history, and the next step was the use of the book as a text book in all schools. Therefore it was a natural move on the part of the Ministry of Education to state that henceforth all history was to be taught in Turkish, to Turkish citizens, these four volumes being used as the basic text.

Dr. Burns quotes from the daily Istanbul newspaper, "The findings of the congress are of great importance and the results can be considered from two points of view:

1. The complete change produced in the interpretation of Turkish History.

2. The establishment of a new theory which completely upsets existing ideas as to the role the Turkish race has played in history and to the effect it had on world civilizations.

"Since history is the basis of national education, it is inevitable that it must be viewed with our own eyes. If Turkish History is not presented from such a national angle, we shall be deprived of a powerful dynamic in the creation of ideals that will motivate the youth of Republican Turkey."

"We know that some contemporary nations have exaggerated and altered the facts of history in order to idealize their country. Fortunately we have no need for such distortions or exaggerations, for all we need to do is simply pierce the curtain of ignorance, and let the real facts of our glorious past speak for themselves. For this reason we are sure we are not mistaken when we state that the greatest result of the History Congress is the change it has produced in our historical view-point."

"History, however, is a comparative study, and from this point of view also we do not need to be ashamed of the part we have played in comparison with other nations. The case we can present for the effect the Turkish race has had on world civilization is based on sound arguments, supported by statements of European scholars. According to this thesis the Turkish race is centuries older than any other race, and it is from its civilization that all other civilizations have sprung."

Roumanian Students at the Woman's College

New President of Athens College

Homer Woodhull Davis

Homer Woodhull Davis was appointed President of Athens College, Athens, Greece, by the Trustees of Athens College at the last annual meeting. Mr. Davis is a graduate of Hamilton College in 1916 and graduate student of the University of California. He received a Master's degree at Hamilton in 1930.

Mr. Davis spent five years in Istanbul—three as Instructor of English at Robert College and two years as Assistant Professor of English at the Istanbul Woman's College. In 1925 he became head of the English Department of Athens College; since 1927, Principal of the Preparatory Department, and Acting President since 1930.

The Choremi Assembly Hall, which completes the north wing of Benaki Hall, was finished in the early spring. It is a beautiful room, simple, dignified, constructed according to the plan designed by Mr. Costas Sgoutas. The main floor is furnished with three hundred and thirty auditorium seats imported from America, and lateral galleries provide seating capacity for two hundred and fifty. The carefully planned indirect lighting system is strikingly effective. The spacious stage providing excellent facilities for dramatic performances has been supplied with the most necessary equipment.

The fourth commencement was held in Choremi Hall which was dedicated on that occasion. The religious service was conducted by His Eminence, the Archbishop of Athens and of all Greece, assisted by the priest of the parish in which the College is located. Mr. Delta announced the appointment of the President of the College, with the title in Greece of Director, and made the formal address of presentation of Choremi Hall. The marble dedicatory tablets, one bearing an inscription in Greek, the other opposite it in English, were then unveiled. The English inscription reads as follows: "To Honor the Memory of Emmanuel and Virginia Benaki, this Assembly Hall was erected by Constantine J. Choremi, 1932."

Mount Pentelicus viewed from Athens College

CURRENT TOPICS

Notes from the Turkish Press

The following is an important article by Yunus Nadi, the well-known editor of the daily *Jumhuriyet* at Istanbul, regarding the American Institutions in Turkey. It is well worth careful study:

FOREIGN SCHOOLS IN TURKEY

Jumhuriyet, February 5, 1933.

"Our attitude regarding this question is definite: we have no objection to the continuation of the foreign schools or the opening of new ones provided they are not opposed to the secular principles of the Republic. We are inviting teachers from France for our *lycées* at Galatasarai. Without hesitation we recognize that the opening of a secular *lycée* where courses are offered in French will be a service to the country. Our conviction is the same with regard to schools that may be opened in English (British or American) or German languages. These special schools shall be controlled by the Ministry of Education, and follow to the letter the program prepared by it. Therefore, we cannot imagine any objection to the increase of such schools in our country.

"However, there is the question of the foreign schools in the country and this question is arising out of the activities of the present foreign schools.

"Once in a while it is reported that in a certain foreign school, children have been taught religion, or that there has been a desire to do so. People do not cease talking about similar incidents occasionally. Our new regimé believes that secularism is the most modern principle, therefore, no matter how much we favour the foreign schools, we can never stand any movement that disturbs this principle of the régime. While in our own schools we are so attentively applying the principles of secularism, naturally it would be impossible for us to allow religious propaganda by the foreigners. This aspect of the problem is not a school concern. It is the question of keeping secularism on a safe ground. We were thinking that those foreign schools which remained in Turkey would have the courtesy and obligation to respect this principle.

"As a matter of fact, however, these schools have decided to follow one of two alternatives: either to teach religion or to leave the country. We would ask them to stay, conform themselves to the laws, regulations and traditions of the country, and continue their work. We would make this request especially to the leading institutions, Robert College and Girls' College at Constantinople.

"The history of the American schools and other philanthropic

Moslem world under the title of *Tariq ul-Khalas.* The previous year he had also put through another edition of August Hermann Francke's *Prima Doctrina Christianae elementa,* entitling it, *Fatihat at-Ta'lim an-Nasrani* for use among "certain Moslem nations." Then in 1735 he turned his attention to the Jews with another edition of Pocock's translation of Hugo de Groot's *De Veritate Religionis Christianae,* Book 5, thus having a companion volume to his 1731 treatise, only this time it was destined for use among Oriental Jews, but still in Arabic. Three years later again Callenberg reissued the third book of Thomas à Kempis' "Imitation of Christ," which had been translated by Thomas Haemmerlein after the edition by Coelestine. This was *"in Arabicum sermonem,"* and ran to two hundred and sixteen pages.

It was not till after these endeavors to preach the Gospel along various lines by the printed page, controversial, doctrinal, devotional, instructional, that Dr. Callenberg devoted his attention, as we have seen, to the New Testament. Even then, however, he was not satisfied, for up till 1758 we find him editing or supervising the printing of books in Yiddish, Modern Greek, Dakhini or Western Hindi, (a "form of Urdu used by Mohammedans in the Deccan, and is spoken in Southern and Western India"), Persian, Syriac, and Nogai.

Perhaps this will give some idea of the extent of Dr. Callenberg's Literature Bureau. Most of his work was in the New Testament, chiefly the Gospels, though for the Moslems using Dakhini he supervised the printing of the Psalter, Daniel (including the apocryphal chapters) and the early chapters of Genesis. The main point is his interest in Islam, and the intense conviction that literature was a good missionary. Other lessons to be learned from his career will probably present themselves to those who have scanned the foregoing pages, and we will content ourselves with the quotation, *O si sic omnes.*[1]

Oxford, England ERIC F. F. BISHOP.

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[1] (The above information has been obtained from the Catalogue of Printed Bibles of the British and Foreign Bible Society and certain works of Dr. Callenberg in the Bodleian).

institutions in Turkey has been ambiguous in the past. Is it not surprising that a country like America, which is called the New World, and counted as one of the most progressive and democratic countries, should attach a religious character and purpose to its philanthropic institutions in Turkey? This is one of the things that is most puzzling to us.

"In the period of the Sultans in all parts of Turkey there were adherents of other religions than Islam. The Americans won converts to their religion of Protestantism from these non-Moslem elements. American benefactors must have thought of gaining the keys to paradise by the conversion of Armenians and Greeks to Protestantism! Among the documents discovered at the closed college of Merzifoun, there are evidences which indicate that these American missionaries have examined and studied the question of winning the Moslems to the Christian religion. These missionaries have seen that it is difficult to convert Moslems to Christianity, but not impossible! They have seen that the work will require long time and effort.

"Moreover, we are sorry to say that it is a historical fact that the education of the American institutions has played some part in the development of animosity between the Greeks and Armenians on the one hand, and the Turks on the other, which has led to such disastrous ends.

"Our aim in mentioning these things is simply to illuminate the path in the future.

"Robert College, the Girls' College, Smyrna College, in short all the American institutions in Turkey can carry on only by putting aside all these secret purposes and by working only for the purpose of pure education in a country whose policy is secularism.

"The administration of the two great American schools has lately been entrusted to Dr. Monroe, whose experience in knowledge, virtue, and scholarship is well known not only in America but the entire world. It is very desirable that these schools, with accelerated power under this respectable personality, should identify themselves with the new requirements of Turkey and follow a pure objective. We can expect this position from the great ability and virtue of Dr. Monroe.

"It is not our business to tell the way in which this position should be secured. In the first place this idea must be accepted, and secondly, the factors for the application of the idea must be willingly and sincerely put into practice. Naturally this requires the clearing up of the institutions from some elements whose mentality has been evident from the experience of the past.

"We are not setting forward these thoughts in favour of or in opposition to anyone. Perhaps our primary concern is the honour and peace of the American institutions of culture in Turkey; and our secondary interest, the advancement of relations between the Americans and the Turks."

DESIRE FOR STUDY IS GROWING

Jumhuriyet, January 3, 1933.

"The primary education curriculum of the ministry has been carried on with perfect success in Constantinople. So far as

Turkey Darwin in schools

primary education is concerned Constantinople has reached the standard which is to be desired for all other towns. While the number of the children of the primary schools was thirty thousand, as a result of great efforts the number has risen now to 58,000 in the Turkish schools only. When to this number is added those who attended foreign schools and minority schools also, it is estimated that the children in the primary schools constitute 10% of the population of the city.

"In the time of the Constitutional government only five primary school buildings had been built, whereas in the time of the Republican government 59 such school buildings have been constructed.

"It has been observed that many poor children are attending school from morning until noon, or from noon until evening, and selling papers during the rest of the time to earn their living.

"The municipality will open at Galata a home for the neglected children and in a few years all those children who are of primary school age living in Constantinople and spending their time in shops from morning until evening will be compelled to go to school by police force."

WHAT GAZI HAS DONE FOR CHILDHOOD

January 10, 1933

"During the last ten years the Turkish Association for the Protection of Children under the patronage of Gazi Pasha has served children in 480 centers of the country in the following ways:

It has taken 11,803 children under its care.
It has given milk to 72,475 children.
It has distributed shoes to 174,149 children.
It has bought caps for 7,385 children.
It has supplied 14,303 children with school articles.
149,137 children have been given medical treatment.
5,071 children have been helped in cash.
34,503 children have enjoyed baths.
263 children have been circumcized.
1,512 childbirths have been attended by midwives.
5,456 children have been located in schools and other institutions.
52,622 children have received help in various other ways. The total of those who have received aid one way or the other 600,580."

OUR LANGUAGE IS TURKISH, OUR RELIGION IS TURKISH

Jumhuriyet, January 2, 1933

According to the Pentateuch, Yahwe is the God of the children of Israel only. All the prophets of the children of Israel have thought in this way, and supported this cause.

"The great Mohammed did not apprehend God in the narrow Jewish way. That is why Allah is the Lord of all. And on this ground I doubt whether such a verse as, 'I sent you my commandments in Arabic so that you may understand them,' has originally come from Mohammed. Otherwise it would be necessary to admit that the Quran and Islam are for the Arabs only.

"I recognize Islam as the universal religion. On this ground I am convinced that the Quran must be translated into the languages manner showeth unto your approved wisdom the great and general neglect of this Kingdom in its propagating the glorious Gospel in America, a maine part of the world.

Indeed the undertaking of the work is in general acknowledged pious and charitable but the small prosecution that hath been hitherto made of it either by us or by others, having as yet never been generally undertaken, in pity of men's souls, but in hope to possess the land of these infidels for gain by commerce, may well make this and all other Christian Kingdoms confess they have been exceedingly remiss in the performing this so religious, so great, so necessary a work. When a Kingdom beginneth to be overburdened with a multitude of people as England and Scotland now be, to have a convenient place where to send forth colonies is no small benefit; and such are the South and North eastern parts of America between the degrees of 25 and 45 of N. latitude which at this time do even offer themselves unto us, to be protected by us against the known cruelty of the ever-more oppressing Spaniard.

"A very large tract of ground, spacious, healthfull, pleasant and fruitful, is not only opt, but is already provided of all things necessary for men's sustenance – corn, grass & wholesome cattle in good competency, but fish, fowls, fruits & herbs in abundant variety.'

'Approved by a large number of Westminster men ... (names). The motion made by Master William Castell, for propagating of the blessed Evangel of Christ our Lord and Saviour in America, we conceive in general to be most pious, Chn. & charitable & therefore worthy to be seriously considered of all that love the glorious name of Christ and are zealous of the salvation of souls which are without Christ & without God in the world. Wishing the opportunity & fit season, the instrument & means, & all things necessary for prosecution of so pious a work, to be considered by the wisdoms of churches and civil powers whom God hath called & enabled with piety, prudence & grace for matters of public concernment & of so great importance; & beseeching God to bless all their consultations & proceedings for the advancing & establishing of the Kingdom of Jesus Christ.

Alex Henderson
R. Baillie
Gillespie etc

Calvinism - God the centre - not man
God seeking man
Christ the Head - 135
Vertebrate religion. Bushnell & Baxter
Coleridge on "marrow"
The Bible - Ch. I. See J. A. Thomas
The catechisms. Gen. Brown. The S. S. primers.
Our home. Prefer Sermon on Mt. or John

8. The wide & long influence
On our American experiment
The success of its failure.
Baxter's estimate Do Pres 327

9. The Assembly & foreign missions.
A. Briggs' art on the Assembly. Presb. Rev. Jan '80.
Petition signed by the Westm. divines and presented to Parliament 2 years before the mtg. of the Assembly.

"A petition of W. Castell, Exhibited to the High Court of Parliament now Assembled, for the Propagation of the Gospel in America & the West Indies & for the setting of the Plantations, which petition is approved by 70 able English Divines, also by Master Alexander Henderson and some other of the ministers of Scotland. 1641.

"The humble petition of Wm Castell, pastor of Courteenhall in Northamptonshire, for the propagating of the Gospel in America, in all humble

Westminster Assembly 300th Anniv.

1. The Anniversary celebration in 1898. Jackson, Mccoll, Kervens, Moffat, Beattie, Eaton, Radcliffe et al. Now 45 yrs. later ? Assy. 1643-1648. 5 yrs/1 wk. Attendance.
2. Origin of Assembly
3. Constitution - membership 83. Personalities
   Laymen in Assembly, 83, 153
   The Great Age 77
4. Character and proceedings.
   A human crowd - long winded
      Courteous
      No hasty vote
   Selden - Gillespie 31 "Eras."
5 The four fold product. Leigh 330
   Directory for public worship
   Form of Govt.
   Confession
   Catechisms
   Psalter
6. Some of the issues
   Episcopacy 71, 132
   Doctor or pastor 152
   Orders 184 Warning
   Tolerance 139 Uncertainty
7. The great ideas
   God as King over all. Temple. Sabbatarianism

Election sermons

Accounts of some 50 or more
clergy & chaplains

Samuel Spring
Ebenezer Prime
Wm Tennent
Timothy Dwight
Ezra Styles
Benj. Trumbull
Saml Kirkland
Jno Witherspoon
George Duffield.

But for the clergy "the result would have been totally different" "In every great little valley & sequestered nook in N.E. the pastor had taught the doctrine of freedom & preached the duty of resistance to oppression"

Mass. election sermons. "In 1773 the sermon was preached by Charles

Albany's Only
"Garage-IN" Hotel

HOTEL
WELLINGTON
ALBANY, I, N.Y.

Sermon from Rom. XIII. 4 in which he meets the obj. that ministers should not meddle in politics, & which he concedes its force in minor local matters, he boldly asserts that it is their duty to interfere when the liberties of the land are assailed, not only for the sake of their own posterity as well as that of others, but because 'when the civil rights of a country receive a shock, it may justly render the ministers of God deeply thoughtful for the safety of sacred privileges, for religious liberty is so blended with civil, that if one falls it is not to be expected that the other will continue"

Patriot Preachers of the Am. Rev.

"The universal assertion that 'the preachers of the Rev. did not hesitate to advance the great political & social ends of their day' demands a support which nothing but the reproduction of their strong, practical appeals can afford".

Jonathan Mayhew 'The Snare Broken' on Repeal of Stamp Act.

Nathaniel Whitaker An Antidote to Toryism on the Curse of Meroz

Samuel Langdon Before Mass. Cong. on Govt. Corrupted by Vice

John Rodgers in 1783 The divine goodness displayed in the Am. Rev.

Whitaker. Jer. 48.10 Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood:

"I proceed to show that God requires a people struggling for their liberties to treat such of the community who will not join them as open enemies and to reject them as unworthy the privileges of society."

The Chaplains & Clergy of the Revolution

Pub. in 1861 Preface. "This diversion of the mind from arms to the God of armies is especially needed in the present crisis. Enthusiasm & numbers will not deliver us from the horrors that now overwhelm us. Penitence & humility will go farther than either & whether the State lean as it did in the Rev. to the Church as its strongest support or not, we may rest assured, if its prayers do not save us whatever success we may achieve will in the end prove a sad failure".

Bushnell to C. A. Bartol March 29. 72

"I have a certain pity, as I read, for what I should call your unstandardness. I think of an egg trying to get on without a shell, and it seems to be a rather awkward predicament. I am very fond of liberty, it is true, but I should not like to have the astronomic worlds set up in it, even if it were given them to go by their inspirations. Liberties are good, inspirations are good, but I like to have some standard forces to which I can advert when I get tired" p. 526.

From Butlers "Hudibras"

For his Religion it was fit
To match his Learning and his Wit:
'Twas Presbyterian true blue
For he was of that stubborn Crew
Of Errant Saints, whom all men grant
To be the true Church Militant."

1550 - 1650

Elizabeth
Edw. VI.
Mary
Charles I
Cromwell.
Shakespeare
Spenser
Milton
Dryden
Bunyan
Hampden
Pym
Donne
Herbert
Crashaw
Vaughan
Traherne
Howard
Bacon
Locke
Tillotson

James I
Fuller
Drake
Raleigh
Hooker
Baxter
Jer. Taylor
Jane Grey
Ridley
Latimer
Cranmer
John Knox
Phil. Sidney
Coke
Villiers
Laud
Strafford
Eliot
Grenvil
Newton Isaac
Hudson Henry

Gustavus Vasa
Akbar the Great
Coligny
Louis XIII
Champlain
Richelieu
Jno. Calvin

Tercentenary of the Westminster Assembly.

Address for Presbyterian
Theolog. Seminary

Chicago Apr. 28. 1942

1 Inadequacy) Incapacity a incompetence
2 Theolog. views or irrelevance
3 Comp. on Applied Christy
4 Consciousness of Thr' Confession
5 Mystery of Prov. - Evil things & [illegible]
6 Homiletic [illegible]
7 [illegible] community servants

The Van Curler
Schenectady, N. Y.

"STOP AT RECOGNIZED HOTELS"

American Hotels Corporation N.Y.
J. LESLIE KINCAID PRESIDENT

The Van Curler
Schenectady, N. Y.

THE GATEWAY TO THE WEST

1. The Theolog. Sems have done their job better, judging by results than West Point and Annap. or the med. & law schools.

Pearl Harbor. Health records of draftees. Congress & the Courts

What ~~the~~ Seminaries have shown

Good true learned, self-critical men. Perhaps too self critical but this best

Conscious of intellectual inadequacy (not incompetency)   humanism ?

Cont. theology. Views or want of views deeply influenced by naturalism) [illegible]
or too forensic & theoretical

Confused over issues of applied Chr'ty. Pacifism. Economics

Deeply concerned over these questions

Negligent of Bible study & right reading

Subjective preachers, moralistic.

Community servants.

2. The central matter of Confusion and Concern but more so than economists & states men
Masaryk - [illegible] Russia

The pain of confusion - Blanco White

The Seminary's business is to clear not create confusion

As to religion, Christianity, conscience, man, (inc. humanity - natl. or international)

the Gospel - (Confusion as to Kingdom of God, Let Sems cease fixing the term rigidly)

As to the function of the Church. Right relation to politics, social, economic questions.

As to the Chr. message - by Saratoga list.   R.R.D. [illegible]

How - by making men think. Schweitzer.

3. What is the business of the Sem.,

1. To provide great teachers, and the atmosphere they produce. Chas Briggs. [illegible] Green, Brown on Union.

2. To produce men - The Scotia Lake. Paul "I knew a man in Christ"

Of right ideals of the ministry. Richards, Babcock, Ed. McClure Zwemer.

Who read & think. Theodore Parker

Who preach Chr'ty. Spurgeon, Kingsley.

Who see their opportunity when they [illegible]. Alton Barrows [illegible]

3. To develop spiritual leadership – The [illegible] on the train

Do we need leaders – or followers "Be not called leaders" [illegible] in N.T. J. x.

What is leadership

Men who can feel the [illegible] souls. [illegible]

Men to whom Christ is what he was to Paul. Schweitzer

4. To produce ministers Person

The minister as a servant. Acts XIII.5 Word in N.T. Pastor "Feed my sheep" J. XXI

As a preacher. "I preach Christ." [illegible] [illegible] to Paul. [illegible] Spirit

As a teacher :: Student of Bible. McLeod. Whyte. [illegible] 2 T. [illegible] I.T. II.7 Heb. V.12

As an evangelist. "I persuade men" "Do the work of"

How keep the life and soul warm and vital in Seminary

Men who feel. Caird. J. Alexander [illegible]

For the work of the Church in the world. Eph. IV.12

For are I see that the fires that burn on this Seminary's altar shall never die & ask that no chill shall fall – that [illegible] [illegible] [illegible] [illegible] –

After all it is not the Seminaries. It is the men who come there. The best the Sem can do is not to [illegible] them, & let them become their full best selves. The Sems. have a right to expect of the Church that the Ch. will send them its best

"The renewing of Christianity which must come will be a return to the immediacy & the intensity of the faith of early Christianity" p. 354.

Three things make up the power of Paul's thought. There belong to it a depth & reality which lay their spell upon us; the ardour of the early days of the Christian faith kindles our own; a direct experience of Christ as the Lord of the Kdom. of God speaks from it, exciting us to follow the same path. Paul leads us out upon that path of true redemption & hands us over, prisoners to Christ. 3 ff. Schweitzer come hate with positive goodness. Religious and civil liberties are sacred. Whenever intolerance, gossip mongers, peddlers of suspicion rear their ugly heads, we must keep our balance, never join the mob. The rights of the individual must be protected. There are capable arms of the local and federal governments assigned to that job. Hysteria has no place in the pulpit or pew.

Spiritual challenge, fellowship and comfort, a place of refuge for all sincere people, is what our Church must be if we are to be true. We must respect the honesty of everyone until proven otherwise.

The pulpit must not become a war drum. We get that from every paper, magazine, radio and rostrum. Of course we expect to hear officially about the great work and needs of the church, the boards, the seminaries, the work of chaplains and those in the defense industrial areas, and the challenging opportunities and requirements of the Presbyterian World Emergency Fund and related enterprises.

People go to church, in the main, for recreation of spiritual power, for companionship with congenial people, for service in worthy enterprises. Please give us this help, in plain, simple terms, honestly expressed and backed up by righteous, balanced living. Many come hoping that they will be invited from the pulpit or in person to join this fellowship, but go away hungry for no one has hinted to them that they might be accepted or that the church needs them. A public invitation should be made in some manner at every regular worship service.

The leadership of the church in today's crisis is needed in a unique manner, perhaps greater than ever before, because we are in war against un-Christian opponents of tremendous power. The tendency is that the one side will be drawn down to the level of the other. "You cannot keep one man down without staying in the ditch with him" said Booker T. Washington and that may be as true in this war as in the slavery of another sort.

ROBERT E. SPEER, Lakeland, Conn.

Secretary-Emeritus, Board of Foreign Missions
Ex-Moderator, General Assembly

What is the *duty* of the *Church* in the present crisis?

1. To proclaim the law of righteousness and justice as binding on nations as well as individuals.
2. To discountenance all compromise with evil and all appeasement of wrong doers.
3. To discourage all vain boasting and foolish predictions.
4. To continue to proclaim human unity and to denounce all denial of it, by false nationalism and racialism.
5. To bind our own people together in unity and concord, to condemn all selfish exploitation in the interest of any class or group, to continue to call for the substitution of cooperation for conflict in industry and all of life.
6. To foster indomitable resolution in the nation to find an end to the evil forces which are destroying peace and brotherhood and to secure and guarantee a just and enduring settlement of the present issue for all mankind.
7. To keep the spirit of our people clean and true, free of all vindictiveness and hate except against falsehood and cruelty.
8. To lead the nation to put its trust in God, to seek to know and to do right as His will, and to preach Christ faithfully as first the King of Righteousness and after that King of Peace.

JOHN TIMOTHY STONE, Chicago

President-Emeritus, Presbyterian Seminary
Ex-Moderator, General Assembly

The duty of the Church just now in my judgment is to stand unitedly and openly for the great spiritual truth of liberty of conscience and freedom of conviction as evidenced so clearly in the teaching of Jesus Christ and His followers.

Our very faith is solely threatened in the wicked affrontery of men of the stamp of the dictators. Their perfidy and flagrant falsity and hypocrisy demand the language first expressed in the sentence of "the whited sepulchre." But without personal bitterness or hatred we should now preach as never before the saving personal power of the Christ and that only in Him can Christian character live and grow.

The world does not need religion so much as a personal faith of men in a ruling and victorious Christ, and that He can now meet the problems of the suffering world with His message of peace and good will.

CHARLES J. TURCK, St. Paul

President, Macalester College

The minister in time of war as in time of peace must preach the Gospel of our Lord and Savior Jesus Christ. In my judgment, this includes the attempt to set forth principles of that Gospel in their application to the moral, social, economic, national and international problems of our time. The greatest of these problems is the present world war. On this issue as on all others, the minister should speak in good conscience, but he should seek all the enlightenment that the experience of the past, the history of the development of human society, and a reasonable expectation of the probable outcomes of this war can bring him.

I have never been a pacifist, because having been trained in the law, I know the part that force has played in the development of society. When force is attached to law, nearly all men find it good. Unfortunately in the field of international relations, we have no prevailing system of law to which force can be attached. I most earnestly desire that some system of world-wide law will be established to which force can be attached, and that force will have the same approval of Christian men and women as we give now to our police or to any disciplinary authority. Until that system is set up, as it may well be after the triumph of Britain and America in this war, our nation must use the instruments of war to defend itself and to make possible this new free world wherein justice can be administered according to an enforcible system of international law.

Pacifists in the pulpit who ignore these elementary principles of human society and preach doctrines that logically justify anarchy should weigh the harm they do the Christian Church. They remove it as a source of immediate strength and practical guidance to men and women facing the fearful sacrifices of war, and they change it into a place of unrealistic philosophy quite different from the historic attitude of the Presbyterian Church and of Presbyterian men and women. I do not question the duty of the pacifist to preach the Gospel if his conscience dictates and his intelligence authorizes him to do so. I do urge him to reconsider his position in the light of facts which he could not have contemplated when he made his first pacifist declaration. In days of security, the preservation of that security in peace seems a worthy and practicable ambition. In days of strife, that ambition may imply the surrender of some things more precious than peace, justice and mercy and integrity.

To wage war in defense of these qualities has always been regarded as a Christian purpose. If the Church abandon that view now, who will strengthen those who at the risk of life itself fight to keep justice above injustice, mercy above cruelty and integrity above dishonor? Let those ministers also speak in good conscience who are the servants of righteousness and who understand that peace is a consequence and not a cause.

JOSEPH A. VANCE, Detroit

Pastor-Emeritus, First Church
Ex-Moderator, General Assembly

The "Duty of the Church in the Present Crisis" is to furnish Christian man power to make it another chapter in the victorious on-going of His Kingdom of righteousness and peace and love.

To this end, it must fasten the eyes of men on Christ's face and turn their ears to His address.

The church must demand absolute surrender of self and substance to His cause.

It must steady the fearful with His "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

It must support the "powers that be" as ordained of God for the punishment of evildoers, and for the praise of them that do well.

But amid all strife and confusion, it must proclaim "the goodness" of a Redeemer who can change tyrants into benefactors and lust for power into love for the lost.

The church must help in every way possible to beat Hitler and Mussolini and Japan in fighting; and when they have been beaten, never to curse the world again with their cruel lust for power, the church must show the conquerors how to make a peace under the leadership of that Prince of Peace who was heralded of Bethlehem by the Christmas angels.

E. GRAHAM WILSON, New York

Secretary, Board of National Missions

The duty of the Church in the present crisis is the same as it has been in every age—to proclaim Christ as the way of life and as the Saviour and Lord of life. The Church should be concerned primarily with spiritual truths and forces. In these days men and women will need spiritual reinforcement, and they will look to the pulpits of our nation for that undergirding.

The Church cannot bless the war. It cannot call it holy for war is never holy. It is a manifestation of sin. One cannot reconcile war with the teachings of Christ. So the Church should not become a recruiting station for the agencies of force.

The Church should strive to maintain unbroken the Christian fellowship of all believers. All may not agree in their attitudes and responsibilities toward the present crisis but there must be a real fellowship of all Christians for we are all members of the Body of Christ. In this Body are those among the nations with which we are at war. For them we should pray and think of them in love.

The Church in the present crisis should present a practical service to those in need. We cannot live in ease and plenty while millions around the world are suffering and keep our religion. The Church will be challenged to service as never before and our pulpits should call the people to give of themselves and their means to the point of real sacrifice.

The duty of the Church is to keep clear the eternal things—God, truth, purity and love. War is temporal—God is eternal. The ways of men will pass—the realities of the spiritual life will abide forever. The supreme responsibility and opportunity of the Christian minister in the present crisis is to help men and women to "see the stars which were here before the storm and will be here after."

CHARLES F. WISHART, Wooster, Ohio

President, College of Wooster
Ex-Moderator, General Assembly

We are in the midst of a cosmic storm, and it will do very little good for the pulpit to debate questions of theoretical pacifism or to continue discussion of outworn subjects like isolationism. I consider that the Church should bring a message of hope to deeply discouraged people; preach immortality in a world where so many boys are going down to death; preach repentance for national and individual sins; endeavor to safeguard the people from the spirit of hate; and prepare the minds of men for a better world that I still believe lies ahead. With nearly four-fifths of the human race now united in military cooperation, it is not too much to believe that, after the storm is over, these peoples, taught by the tragic lessons of the past, will somehow get together to make a recurrence of these tragedies impossible. Whether by the League of Nations, by Mr. Streit's "Union Now," or in some modified form of these projects, it is my fervent hope that there may ultimately be a closer union of peoples dedicated to freedom and the right of men to live decent lives, undisturbed and unmolested. We must first preach the immortal assurance for the individual, and then the Kingdom of God that lies ahead for human society.

"We think we must climb to a certain height of goodness before we can reach God. But He says not 'At the end of the way you may find me'; He says 'I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be.' If we are in a hole the Way begins in the hole. The moment we turn to walk in the Way, we are walking in God. The moment we set our face in the same direction as His, we are walking with God."—*Helen Wodehouse.*

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EARL HUNGERFORD, OWNER-MGR.

THE NEW HOTEL HUNGERFORD
FOURTH AVE. AT SPRING
SEATTLE, WASHINGTON

Have we any message? What shall we preach?

Also that any ministry needs to ask this.

1. Preach Christ
    Paul. Howard Duffield
    Yes - but what does this mean
        1. Jesus Christ as a historic human person is not exhausted as a theme. Contr. - some recent writers
        Borchert Stalker.
        2 Christ as a cosmic figure Colossians.
            Centre of history Johan Van [illegible].
            Jas. Chm. Bowman Barry - Solace for them
        3. As the answer to our problems
            1 Whether righteousness or peace is first
            2 Whether conversion or education is the major program. Law-right rationalism is a divine mistake
            R E Thompson
            3 As to the place of character & what kind of character
            Was shown here. Jno. X
            4 Col. Eng. Peabody "Jr & th -"
2. Call men to repentance & conversion. - decision
    To come and follow Christ.
    Repentance = change. Clifford Bax's hymn
3 Preach Chr. teachings especially relevant
    3 The life beyond.
    1 Christ's power to keep us in temptation. Jo. [illegible]
    2 Resurrection - [illegible] Jo. [illegible]

4. God – [illegible] & the Japanese preacher

His sovereignty. His meaning. "Almighty" – bigger than plan
respon. for war!
His mystery. Glory. awful responsibility of human freedom
His dependence on us.

5. [illegible] & D. conceptions

2 The truth of human unity. The facts. The consequences.
Borah! Klansmen.

1 The true doctrine of man. Anthropology. Barth with Luther Calvin

3 The certainty of Christ's triumph – Art. II
But beware of the Dispensationalists

6. The great range –
Up [illegible] [illegible].

Ithaca Centennial

AFTER FIVE DAYS RETURN TO
HOTEL SCHENLEY
OAKLAND STATION
PITTSBURGH 13, PA.

100th Anniv. YMCA

1. The small beginning – the overturned hay cart at age of 14
   Oh it is only a small thing!

2. The conditions of his boyhood. Born 1821
   The remote farm at Dulverton – Its frugality. Simplicity?
   But the century conditions – Is the world growing better?
   Joseph: Blackmore p 12
   G.A. Hudson.

3. To Bridgwater in 1836 – age 15.
   To Holmes – a draper
   Converted in Cong. Chapel in '37
   Finney's influence.

4. To London in 1841 – aged 19
   To Hitchcock & Rogers – Salary £40 a year
   The drapery business – hours, living in 140 employees.
   The YMCA beginning June 6. '44 – 12 young men
   By '45 a number of branches & societies. Wm's diary Sund. evening Aug 19. '47 "I do solemnly declare from this evening to give myself unreservedly to this Assocn. to live for the prosperity of the YMCA. I do praise God for having called me by His grace & so blessed me temporally. I do desire to be very low at His feet for all His mercies. I thank him for the determination of so living as to be useful among the young men of the world and now. O Lord, I pray Thee to give me from this hour a double portion of Thy Spirit that I may so labour & work in this thy cause that very many souls may be converted & saved"
   Methods. Bkfsts, Teas. Annual public mtg. In '49 held in Exeter Hall. Ashley (Shaftesbury) in the chair. Went for leading men. In 4 years members grew to 1000
   Great Exhibition of 1851 used by lectures in Exeter Hall & nearly 400,000 leaflets & to spread the YMCA idea
   In 1852 Wm. was in Paris & started a YMCA there. Already assns had begun in 1851 in Montreal & Boston and shortly in Australia & Calcutta
   In 1855 in Paris. First Genl Conf. Wm one of 15 English there

5. Shall not trace the world wide development. But before going on to our American history I would say something more about the founder and the foundation principles,

(1) The founder.

Business success.
Personal worker 249 Life [illegible]
Social reformer - Trade conditions 257
His resolutions. 177 f.

(2) The foundation principles.

Personal work. Prayer Bible Study.

Object - "to influence relig. young men to spread the Redeemer's Kingdom amongst those by whom they are surrounded"

Among the first rules - "No person shall be considered a member of this Society, unless he be a member of the Chr. Church or there be sufficient evidence of his being a converted character." Another "the object be the improvement of the spiritual condition of y. m. engaged in the drapery and other trades, by the introduction of relig. services among them."

As to membership the Paris mtg. of 1855 voted "The Y.M.C.A. seek to unite y. m. who, regarding Jesus Christ as their God & Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life and to associate their efforts for the extension of His Kingdom among young men.

As to purpose - to the spiritual were added soon the social and intellectual - lectures &c. But the fuller & sharper determination of work came in America.

6. The American story.

First assn in Boston in 1851 Brooklyn. Doggett 31.

Geo. H. Petrie of Ny saw the [illegible] in London at the Great Exhibition & brought the idea back. After a number of conferences a Great public mtg. held on May 28, '52 at the Mercer St. Presb. Ch. attended by 300 y. m. At a second mtg. on June 30 a constitution adopted Howard Crosby chosen as V.P. Objs – "the improvement of the spiritual, mental & social condition of y. m." Membership "Any man under 40 who is a member in good standing of an evangelical church" admis by payment in advance of $1. Good moral character for assoc. members.

Early issue between Langdon & Crosby. Slavery. Fed. convention the Conv. 240 assns before. Only 60 after.

The Y reading room. [illegible] & Brainerd. Doggett. 53.

McBurney called & began in 1862. Died 1898

The man as I knew him

1. Ability to enlist strong men. Members in '64 – J.P. Morgan, W.E. Dodge, Jas Stokes. Chas Sturges. Theodore Roosevelt, Wm Phelps, J. Crosby Brown et al.
2. Clear discernment of principles
3. Courage and love – Often on his kneeling knees.
4. Elihu Root's tribute at his death 34 years friendship "He was simple, direct, truthful; and yet he was skilful, adroit, careful, weighing & following the wisest course to attain the end." "I believe that while we have parted with him as a friend – as the kindly gentle companion, with his attractive manner & sweet temper – as he recedes into the past and even look back at him, he will be seen to be a greater man, of a greater nature & a greater worth, than many among those of his day who have filled great places in church & state, have founded great fortunes, built great material works and have been highly esteemed by mankind"

The other man to whom the American Association move-ment owes most was Richard C. Morse, who for 44 years was Gen. Sec. of the Int. Com.

Morse was not however the first salaried officer of the Com. That was Robert Weidensall. "Uncle Robert."

Olcott's estimate of him - "He was premier Sec. of the Int. Com. & also its chancellor of the exchequer ... (never a deficit in his time) "Mr. M. saw more deeply & more comprehendingly than most men & though he did not always ask to see the distant scene, he impressed me as a man who never lost his way and, while generally non committal, could in an emergency, point the way to men who were in danger of losing theirs. When a man's best interests or the interests of his work were at stake, Mr. Morse realized his responsibility as custodian of the truth, threw his diplomacy to the winds & counselled him straight from the shoulder." Speaks of "the clearness of his analysis, the fairness of his appraisals & the courage & prophetic outreach of his conclusions & advice.

Began as editor in 1869-71 when he became Sec.

Ancestry & training.

My memories

His immense service.

Succeeded by Mott in 1915.

7. No part of my purpose to detail the history & development of the YMCA. But I would pick out a few significant things.

(1) A laymen's movement.

So began in Eng.

And here. Dodge, Morgan, Jessup, McCormick, Stokes, Moore

In Phila., Kirk Porter, W K Jennings, Wm Thaw. - Now. My memories

Jennings

Dodges

Murray

Marling

(2) But related to the Church

Ministers Green. Howard Crosby. Cuyler.

Secs. Taggart, Hall, See, McBurney, Irving

The question of the Church & evangelical basis
At outset in London –
" New York.
Issue at Paris in 1855
" " Detroit in 1868. "Resolved as these organizations bear the name of Chn. and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control & management of all their affairs in the hands of those who love and publicly avow their faith in Jesus, the Redeemer as divine & who testify their faith by becoming & remaining members of churches held to be evangelical & that such persons & no others should be allowed to vote or hold office."
Issue at Portland 1869 Conv. on the motion of Genl. O. O. Howard – "We hold those churches to be evangelical which, maintaining the Holy Ss. to be the only infallible rule of faith & practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of Kings, & Lord of Lords, in whom dwells the fulness of the Godhead bodily & who was made sin for us, tho knowing no sin, bearing our sins in his own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment." Unanimous
Efforts to change. Since 1933 the local associations determine qualifications for membership. but they are to certify that in spirit & practice they conform to this statement of purpose: "The YMCA we regard as being in its essential genius a world-wide fellowship of men & boys united by a common loyalty to Jesus Christ for the purpose of developing Chn. personality & building a Chn. society."
The question of general interden. evangelism a –
broadly in Barrows.

(3) Development of purpose & field.
Foreign field - Physical.
RR & Student work. Foreign field. S.V.M.

(4) Methods.
Personal work. D. L. M. Sayford
Bible study
Conventions & conferences
Lancaster
Northfield. S.V.M.

(5) Personalities
Graham & Ober
Nash & Eastman
Hall & Fisher. J. S. Brown.
Cree, Orr.

8. But now the present problems
Changes. The old Sunday aft. Gospel meetings. Bible classes for personal workers. New organizations for men & boys divisions. The Church's feeder for - in S. School, Evening service &. Boy Scouts. Camps
Needs - the five points of the leaflet
Delinquency
Returned Soldiers
Organized labor & relations
Student field
Peace & unity